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* * *

That our date of issue is the 25th of the month, and that all copy must be in the hands of the editors of the various departments by the 10th of the month;

* * *

That we always want to know when anybody thinks that we have made a mistake of any sort. We wish to rectify errors and remove misunderstandings at the earliest possible moment, but cannot do so unless we know about it.

* * *

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THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV DECEMBER, 1913 Number 4

EVERY man in the country who is at once intelligent and right-meaning will rejoice in the rigorous defeat of Tammany in the recent election at New York City. There has never been before so clean-cut an issue between the powers that make for righteousness and the powers that make for mischief in public adminstration. Fortunately a campaign beginning with much blundering and stupid entanglement for the cause of honest government was finally clarified (more by the hand of Fate than the council of the wise, it must be confessed), so that when election day came it was Tammany against Anti-Tammany, beyond all question; and Tammany at its worst and most brazenly defiant, against a ticket almost ideal for progress. The victory was tremendous. For four years more Tammany has nothing to prey upon in either city or state; and Tammany without prey has little encouragement for being.

* * *

BUT, suggests the New York *World* most pertinently, the fact still stands that in New York City, over two hundred and fifty thousand people voted for Tammany and apparently want what Tammany has to give. Why? Who are these men of New York City that prefer what Tammany Hall stands for to the things which honest politics stands for? Some of them of course are ignorant and besotted voters in the slumwards—a majority of them there, indeed. *But a good many of them are not!* A substantial part of Tammany's vote came from native-born Americans, intelligent and with *quasi*-respectability. There was actually a "College Men's League for McCall," issuing a circular which was a sickening affront to every straight-minded man of college training. Tammany's strength does not lie merely with the votes of the ignorant and vicious. Tammany is hard to kill because of the support of men not ignorant and not "purchasable," as the term goes, but whose slavish traditions of partnership, and whose silly panics against "progressiveism" make them easy tools of the mischief-doers in public affairs. A great triumph for honest government was won in New York—but only in the face of the fact that, despite its brazen audacities and the lime-light exposures of its greeds, over two hundred and fifty thousand citizens of the city still want—Tammany!

* * *

IT IS also discouraging to note that in Philadelphia the opponents of Mayor Blankenburg's excellent reform adminstration (i. e., the old Republican machine), won a substantial victory for the machine gang; that in Cincinnati, Mayor Hunt's admirable rule of straight good citizenship was overthrown by the Cox machine; and that in Indianapolis the ticket of "Boss Taggart" triumphed over the forces of clean politics. In every case the story was essentially the same. It was not the slums against the "respectable" wards entirely; it was not the purchasable votes against the uncorruptible votes; the decisive factor in every case was the vote of the "respectable" men who yet counted "party regularity" more important than straight honesty, and who could not be made to see that "reform in politics" is anything more than a futile fad: who tacitly believe indeed that politics in detail must of course be selfish and sodden; the essential thing therefore is to safeguard the "Party" whose "policy" is for "our interests." More and more the municipal election is becoming the battleground of America's redemption from corrupt ideals in politics. There the appeal to men's civic conscience and sense of responsibility is most searching and most testing. There straight morality in citizenship counts. It is the "off-year" elections that test men's souls. We may rejoice that steadfast progress is being made in these fields of civil responsibility. Mayor Blankenburg's victory in Philadelphia, last year, and Mitchel's victory in New York this year are significant mile-stones along the way.

But a vast deal yet remains to be done to convince respectable, educated, well-meaning churchly men that it is their stupidity and essential immorality too often which checks the way of righteousness even more than the massing of ignorance and crass cupidity all on one side. And the churches and what religion stands for have concern in this.

* * *

TEXAS is a great state; in many parts and in many ways it is giving promiseful signs of worthy aspiration toward progress and advancement. Here as elsewhere, however, progress in theology lags behind all other impulses of progress, and a singular instance of just where Texas is in the procession for intellectual advancement appears in a recent action of the board of commission which passes on the text-books to be used in the public schools. As a rule Texas schools use the publications of large publishing houses of the north; but now and then (peculiarly in history, as everybody knows), a special "edition" has to be prepared with a modified text to meet the unique needs of the Texan growing mind. One may perhaps understand why this should be so in history, for the Southern point of view is not precisely the same as the Northern view-point in some things. But now it appears that there is also a Texan point of view as regards Physical Geography, necessitating a modification of the text-books used in other parts of the country, and the preparation of a "Texan edition" —eliminating all statements that seem to give recognition of the pernicious doctrines of evolution, and enabling the youth of Texas to grow up unpolluted by any suggestion of an origin of this planet not recognized by the first chapters of Genesis. We understand that the influence of certain "evangelical ministers' associations" were potent in urging for this purging of the text. It sounds a little queer for the year 1913, doesn't it?

* * *

THE accounts of the recent meetings of the National Council of Congregational churches at Kansas City make good reading from almost any sensible man's point of view. Indeed, amongst all the great national gatherings of different denominations, this Fall—and there have been several notable assemblies—these meetings seem to us to have been the most vital and stimulative. They were not merely program meetings, although there was some unusually good program speaking at Kansas City; but the Council had real issues of denominational policy to wrestle with: the defining of a new Confession of Faith, the reshaping of the methods of denominational organization, and the like. Nobody deemed it a denominational calamity that there should be differences of opinion. Essential harmony prevailed throughout the sessions, and the outcome was wholesomely satisfactory to nearly everybody.

* * *

IT WAS evident that the more progressive elements of the denomination were in control. This was made plain in at least three ways. One was, of course, the selection of a man like Dr. Brown for presiding officer. Another was the adoption of a new Confession of Faith, so broad and inclusive. A third was the passing of a resolution sending greetings to the Universalist National Convention then gathering at Chicago. Somebody protested vigorously against this action, embodying his protest in a resolution that the Congregationalists "will not recognize any non-evangelical bodies by correspondence or otherwise." But a rising vote revealed only two delegates standing for the way of narrowness, while with practical unanimity the Council sent its greetings of Christian good will to the "non-evangelical" brethren at Chicago.

* * *

THE new "Confession of Faith" adopted by the Congregationalists at Kansas City is surely a step of decided advance in liberality and comprehensive progress. Although the phrasing is not as we Unitarians would have made it, and some of its terminology might connote dogmas repugnant to our liberal faith, yet on the whole this Confession could be honestly and straight-forwardly accepted by a large number of those habitually worshipping in Unitarian churches, and its underlying spirit is significantly constructive in the direction of things which we deem vital. In fact some of its opponents bluntly said, "Better have no Confession at all than one that is no better than a Unitarian utterance." But another spirit prevailed; and it is inter-

esting to note that there was a group of ultra-liberals in the Council who urged for an even "wider open" Confession, eliminating some of the phrases which might still seem too exclusive. These, however, were decisively outvoted. Things must not go too far nor too fast! We give the Confession as adopted:

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting. Amen.

* * *

VERY significant to us seems a passage in Dr. Carl S. Patton's address, which *The Congregationalist* singles out as among the notable platform utterances of the meetings at Kansas City:

"We do not want in this country, and especially we do not want in the Congregational church, a situation such as has been permitted to occur in some other parts of the world—a body of earnest scholars keeping quiet about what they have learned, a body of devout, earnest people uninstructed, and between the two a great gulf of silent misunderstanding. People want to think. They want to know. Christian people want to think and know about the Christian religion."

This touches the vital issue of all that liberal religion involves; and the Congregational churches are proving themselves sturdy factors in the cause of essential liberalism these days, in many places, in the courage of their new aspirations. We do not insist that all liberalism must be Unitarian—in any other sense than that that is a spurious Unitarianism which is not eager to get at the real truth wherever it may lie; to outgrow its own limitations and get rid of its own misinterpretations of essential facts, if such there have been, and find truth an open, progressive and pre-eminently democratic access of life-power. The "silence of misunderstanding" is the greatest hindrance to the truth of God, and the teacher of religion who has "things known but not to be told to the common people" is peculiarly false to the ideals of the Christian Ministry. What is good enough to be true is safe enough for any soul to receive. It is not for the aristocracy of the educated; it must be assured of an honesty of utterance in faithful simplicity.

* * *

WE ARE sorry that the *Christian Register* of November 6th said what it did about the adoption of the Social Justice Platform by our National Conference at Washington in 1911. For the *Register's* statement is not honest; and surely it must have been "ill-considered" by those who preside at present over the editorial destinies of our denominational organ. It is not honest to speak of a *"determined minority"* as responsible for this action when absolutely nothing happened at Washington to give the least warrant for an opinion that the action was not that of a noble majority; and to speak of the action as "ill-considered," or rather "not considered at all," is simply to stigmatize every action which the National Conference took at that session. The "Social Platform" was presented early in the sessions in printed form; it was referred to a well-selected Business Committee, who had ample time to pass upon it; and when reported for the action of the Conference with the unqualified approval of that Committee, the usual opportunity for discussion was afforded to the delegates. As nobody had a word to say in opposition—though one brave woman urged for an amendment making it still more just and reasonable, as many of us thought, though her amendment was not adopted—the Platform was passed unanimously, as it ought to have been! Was it a case of "cowed majority," or "cowardly minority," we wonder! We do not really believe that it was either, and are sorry if any belated minority now is nursing to itself the conceit that it was really a majority—only afraid to let folks know! We are sorrier still if any real Unitarians are now itching to repudiate the valorous proclamation of Social Justice which that Platform embodied. Unitarians are not accustomed to go backwards!

The Unitarian Proclamation

By Rev. Frederick R. Griffin.

Minister of the Church of the Messiah, Montreal, Canada.

[An Address Given at the Annual Conference of the Middle States and Canada, at the Church of the Messiah, New York City.]

We meet in the closing session of this Conference to consider what our widely scattered, wholly independent churches which are as dissimilar in temperament as they are individual in thought and emphasis have in common to say to the world.

For many religious fellowships this would be a comparatively simple undertaking since many movements are the projection of the thought of a single leader or reformer whose programme constitutes the message and the binding force of the body of followers. The Unitarian churches have had their pioneer prophets but to no one, or to no group, can we turn and say in him or in them does Unitarianism recognize its standard of regularity. Other movements are organized upon the basis of speculative belief. Their proclamations must ring true to the dogmatic statements which are the articles of their federation. Unitarians explore all fields of thought and freely exercise the speculative faculty but no code, or creed or confession holds sovereignty over their thoughts or their public declamations.

The Unitarian movement is not unique but it is unlike many *because* it does not look back to pioneer prophet, or to decrees of councils for its rule of faith.

The protest implied in Unitarianism against the beliefs and practices of other people is and from the first has been, a secondary and at the present time a rapidly fading interest. Its chief interest is the discovery of the life of God and the establishing of direct, personal and conscious relationship between God and man and then the translating of that conscious relationship into an ever enlarging life of righteousness and love. The Unitarian fellowship is the organized company of friends who share in common this purpose, friends who have been brought together through the identity of their spiritual enthusiams and their moral aims. Thus the basis of their fellowship is in total disregard of speculative beliefs, and it necessitates perfect freedom—not because it is unwilling to be disciplined by restraint, but because freedom is born of that personal consciousness of God which is resolved into the life of moral earnestness. Freedom is an opportunity and it is an accomplishment. It is necessary for the expression and development of all human faculties, and it is a result of the elevation of those faculties. When a man is conscious of God and resolves that supreme light into the life of righteousness and service he is free, and conversely whenever a true function is enslaved, when thought, speech, worship, or action is hindered by unnatural restraints, this high achievement of union with God is retarded. The proclamation of the Unitarian fellowship is based upon these purposes so that while there never can be an official decree, there are high aims which unify the many voices and the many minds in our friendly household.

The freshly inspired spiritual energy which has brought forth the Unitarian movement is much the same as that which was expressed in the Hebrew prophet who said that the spirit of the Lord had sent him to proclaim liberty to the captives, the opening of the prisons to them that are bound and the proclaiming of the acceptable year of the Lord. That utterance points out the direction of our Unitarian proclamation which speaks first of the immediateness of God whose living and moving spirit, which is the source and substance of all truth and goodness, comes welling and surging into our souls. Many schools of thought have trained exponents among us who interpret various theories concerning the nature of God. Arguments supporting dissimilar conceptions of deity are set forth from our pulpits, but above all the theories and the arguments is heard the inspired affirmation, God is and is known to man; God is and frail man may see him face to face and live. This is what we mean by religion, not history, not science, not art,

not sociology—but the personal and immediate relation between God and man. While, true to the nature of religion, the reasoning about God, and the explanation of His laws are secondary to the authoritative and lyrical affirmation that He is.

Other people have proclaimed the mediator and the intercessor, royal pages to usher in the suppliants before the throne of grace and to all such especially to those most dear to us through the Christian tradition we acknowledge our debt of gratitude since in their illumination and guidance we see light, but having found the way we approach not through mediators. We draw nigh to the immediate God and while the consciousness of His presence is as knowledge which is too wonderful for us, we affirm that it is He who makes us strong; He who soothes our sorrows and fears; He whose pitying love redeems us from our sins and whose persuasive voice is the secret channel of all truth. We proclaim His manifestations in the marching history of the world; in the stupendous marvels of nature; and above all in the divine heroism of the noble army of martyrs to conscience, but most of all we proclaim the God who today besets us behind and before, and whom we dare to declare we know within our own souls. It is the fortune of our fellowship that our prophets who proclaim the faith are not of a single type, not cast from a common mold, hence there are great differences in emphasis, but from radicals and conservatives, from men imbued with a passion for social reform, from our philosophers, our scientists, as well as from our poets, there is being given to the world this supreme message of the immediate God and while we do not pretend to understand the mysteries of His will, yet out of the personal relation there comes the willingness to trust where we cannot trace.

The personal consciousness of God has brought a large sense of freedom, the soul is unbound save in its high allegiance to the unfathomable Lord. Little wonder then, that the Unitarian faith has found its fullest expression in song since the free soul is buoyant and lyrical, and little wonder also that with the proclamation of the immediate God there is the proclamation of freedom; the preaching of liberty to the captives and the opening of the prisons to them that are bound. The consciousness of God has given audacity to faith so that we are bold and declare that man is a child of God and a being of the moral and spiritual potentiality of God; while the destiny of man is to be realized through the expansive growth of all those faculties with which his life is endowed. In what atmosphere can these faculties expand save freedom, which never involves the cutting loose from the experience and judgment of the ages, but which always involves the opportunity to be loyal to the highest. How can he be loyal to the highest whose mind is the slave of an unhallowed, though it be an ancient, fear or whose thought is imprisoned in a creed. Or how can he be loyal to the highest when social injustice precludes the pursuit of those rights and duties in the which is a well ordered and a happy life.

The Unitarian proclamation of freedom is not understood when it is interpreted as a declaration against the truthfulness of creeds or systems or bonds. This is a matter of personal opinion while the united voices of our fellowship declare that there cannot be a fixed and authoritative rule of faith to limit the growth of the mind since thought flowers forth as does art and song in various shades and forms and notes. The thought of the free man may be as much in error as the thought of one who has conformed to the edict of a council. But the free man exercises his faculties and in their growth he moves toward his destiny. The powers of a human being are sufficient for the life task but not when they are bound. So that wherever there are captives in the prisons of fear or half truth, of social or political wrong, and wherever barriers are erected between man and God—there the Unitarian proclamation is given. In many forms it is phrased and directed toward many types of bars and chains and walls, but everywhere its spirit and its purpose are the same, the freedom which is in the liberty of the law of God. A generation ago a dominant note in our fellowship was the right and duty of every man to exercise his freest thought upon the highest themes. If this note has been changed, it has been in its expansion to cover not only thought but all other expressions of the life force. Hence this is our proclamation touching freedom that our life in God can be best realized and most surely attained when

work and love and worship and thought are free to be loyal to the highest. It may be apart from the substance of our proclamation but it should be recalled that one of the fortunate results of this freedom has been the concentration upon the essentials. We have not felt the need of defending the shadows of the faith, but in a surer way have devoted the energies of our religious life to the substance of things hoped for. For this reason, and because freedom in the spirit means loyalty to the highest, the united voices of our fellowship do proclaim the translating of faith into character, the resolving of the personal consciousness of God into a holy life of virtue and of service. We are not the originators of this proclamation, for it is as old as the spirit of prophecy, but it is undeniably true that the emphasis upon conduct as the test of the sincerity of faith has found expression in Unitarian life second to no other. The complacent and shallow pride of being morally better than other people is farthest from my thought. No self-respecting person applies terms of eulogy to himself but in all humility and with great earnestness we affirm that the free man of God above every other is bound to be loyal to the highest in the conduct of his life. Believing as we commonly do, that man is a child of God, that he is inherently a noble and an immortal soul, of a growthful history, we do proclaim the strict obligation to live, here and now, the eternal life. The importance of right thinking and the worth of prayer and worship as life dynamics we would be the last to question, but primarily the task of life is conduct while among a people who are possessed of the consciousness of the highest, the task is to walk with God and be co-workers with Him. Our people do not feel alike about the traditional sacraments of the Christian church, but where shall we find a Unitarian who denies the strict necessity of the sacrament of service in which men seek to redress old wrongs, to cure new abuses, to lift tired souls to strength, and to dedicate all human resources to the earnest striving after an heroic, an honorable and a kindly life. Is not this the acceptable year of the Lord, the era of good-will among nations, among those who labor, and of justice and tolerance and mutual aid among all.

From these three parts of our Unitarian proclamation there is another which proceeds naturally from them. It is one of our distinctive characteristics, perhaps one of our chief and most valuable contributions to the world. We have successfully demonstrated that Christian fellowship can be founded upon moral and spiritual purposes rather than upon speculative beliefs. Our churches are companies of people who are friends through their common eagerness to know the life of God, and to promote His kingdom upon earth. Our churches are independent and congregational, while the people within our churches are independent and are free to govern their thought and worship and conduct in conformity to our chief authority of reason and of conscience and of the spirit. While no denominational or local hierarchy pretends to prescribe what shall be done or said or believed, we yet work and pray together because of our comon aims to find out the heavenly truth and resolve it into human character and service. This is a distinct achievement and in these days when programs for church union are being issued from many sources, our proclamation has peculiar significance. When we make this proclamation we show that we do not fellowship apart from other religious bodies because we are of the opinion that their beliefs are wrong and that ours are alone right, but because we find a fellowship which is open to all sincere opinion better fitted to serve the purpose for which a church is organized, than a fellowship which is based upon specified dogmas. Concerning these things the Unitarians speak in common to the world. Other messages of no less importance come forth from our midst, great beliefs commonly held by our people, and comonly enunciated by our preachers, but in the large, as far as any one can judge of so widely scattered a company of friends, the heart of our prophecy is in the immediateness of God, freedom in the truth, the translating of the consciousness of God into the life of righteousness and of love, and finally fellowship based upon moral and spiritual aims. This statement of the elements of our proclamation contains no new or unfamiliar thought but as often as we recall these common aims of our fellowship our task brightens before us and the glorious challenge of our opportunity bids us rededicate our hearts to its fulfillment.

The Saving of Time—For What?

By Rev. George R. Gebauer,

Minister of the Unitarian Church in Duluth, Minn.

WE LIKE to characterize things and people and conditions by what is most prominent in them. Every individual has many characteristics, but there is always one trait which especially distinguishes him from other individuals. Every nation has its peculiar and characteristic trait, which distinguishes it from other nations. And again every epoch in human history has something special which differentiates it from every other epoch.

We speak of the age of poetry, of art, of philosophy, of science, of religion. What now is our age? We have art and poetry; we have philosophy, too, and there is religion in the world.

Yet no one would contend that we today excel in art as did the Greeks in the Age of Pericles; or that we were as prominent in speculative philosophy as Germany of the early part of the last century; or that we are as churchly religious as the age of John Knox in Scotland and of the Puritan movement in England. Ours is not the age of philosophy, nor of religion in the conventional sense, or art; ours is the age of science. And if we wish still further to define our age we should say it is the epoch of practical science and invention. It is above all the age of "labor and time saving" machinery.

We listen almost incredulously to the tale of our poor grandmothers. These poor creatures had to waste their time behind the spinning wheel and the loom. Every bit of their garments they had to make themselves by hand and they had also to tailor the coats and trousers for grandpa and his seven stalwart sons. It took them days and weeks to finish a single dress, and the only recreation they had was to knit stockings, and the only rest they got was in the family pew on Sunday where Deacon Brown preached for two or three hours to their soul's distress, but after all for the comfort of their weary limbs. But how things have changed.

Today a girl will sit down behind one of those playful, easy running machines, lightly trip her feet, if she has no electric motor, and turn out more work in a day than could her dear, poor old grandma in a month.

Again think of the cumbrous time-wasting way our parents had of doing their marketing and running after the various tradesmen. Now we simply go to our telephone and call up our grocer or butcher, and in a few minutes we have done all our marketing and made besides a half dozen calls without ever leaving the house.

Oh, these devices of saving time are simply numberless and I might go on and on.

Let me mention one more, the most conspicuous of all. Think for a moment of the marvelous time and labor saving invention of the steamcar and the electrical car and the automobile.

But suppose that you should leave this great earth some day and go up to heaven. St. Peter is reported to be now quite liberal in his theology and might let you in even if your good standpoint orthodox neighbor prowling about the gate of heaven scowls at you. Well, you walk down No-End Avenue in New Jerusalem and there you meet your great grand uncle Oziah Ebenezer Smith, whose picture your grandmother used to show you.

Of course you would speak to him and he would inquire about the folk down below and how things were going on since he had left 100 years ago.

You would sit down together on one of the golden curb stones and he would take out his knife and begin to whittle on a piece of wood from the tree of life which whittles so beautifully and never grows less. And, in the meantime you would tell him about the wonderful improvements which have been introduced these last hundred years. You would tell him of the harvesting and cultivating machines; about the railroads, the telegraph and the telephones and about all that wonderful labor and time-saving machinery.

Perhaps there would be an incredulous smile on Uncle Ebenezer's face, an ex-

pression of "How did this infernal liar get into heaven?" But being a Yankee he would make no unpleasant, blunt remark, but simply say, "Now, my boy, tell me only what you did with all the time you saved; you must have had loads of it. And you all must be rich for time is money, you know?" Perhaps you would grow silent in utter surprise at this fool question.

But after all is it so foolish? Where, friends, is all the time and labor we save? Where are the men of ease, if not of leisure, in these labor-saving days? How much time does any one of us save; not to say anything about money? The strange and almost unaccountable thing is the more time we have the less do we have. Everybody complains about being overworked; but the fewest have any leisure. Yes, this age of time-saving machinery is the age of most dreadful haste and waste, an age that has time for nothing. The whole social world is so full of excitement, that even those who have leisure are caught by it as by a magnetic stream and hurled along.

And what is all the labor-saving machinery doing? Go into one of our present day workshops and see the tremendous tension to which the worker behind the machine is put. Work requires less muscle today than 50 years ago, but infinitely more nerve power. It requires the worker's complete absorption in the work; it requires the concentration of all his mind and merely physical labor has become much more wearing nervous labor.

And then when the leisure hour comes, look at the exhausted men and women and children, who spiritless turn to their homes and cheerless boarding places. The labor and the time saved by that wonderful machinery has helped the worker but little. And so it is with the work in the home; when the demands have steadily increased with our ability to supply them. Everything is so handy, nothing takes really any time and the result is endless labor and no time.

Your grandmother had a hard time getting ready with her slow needle her spring, summer and fall dress, it is true. But does it take the great granddaughter less time in the age of the machine? No, it does not, but really takes more time. The faster the machine runs, the cheaper time becomes, the more grows the elaborateness of the modern dress and frills and flounces eat up the time and leisure which the swiftness of the machine was going to save you.

Now please do not misunderstand me, that I am here standing up for the good old times of the stage coach and the spinning wheel. No, I simply wish to show that we do not rationally use the blessings of our wonderful age.

Labor-saving machinery was made to save LABOR for men and not to increase it. Time-saving inventions were given to us that we might have a litle more time for ourselves. But as it is we have less time than our ancestors had and not only this, we can not even enjoy the little time left to us, because we are nervously exhausted.

Do not think, that I blame here any one especial. This foolish way of living, which is not life, is all the fault of a system, to which we all more or less have to submit and which will be changed when teacher and preacher, the pulpit and the press alike will inculcate ideals of sane living. We are priding ourselves today upon our strenuous life, but it seems to me we do not realize what it really means.

There is little to be proud of in a mode of living which exhausts life itself and which turns the mere means of living into the end of life. To wear out may be more honorable than to rust out, but it is a no less pitiful thing.

God did not send us down to earth to loaf in the garden of Eden; neither did he send us here to plant the thistles of useless labor. What did he send us for? That we may redeem the time given us on earth. And what does redeeming mean? Nothing but to make the best of it for our highest best. Nobody would contend, that saving time by the minute in order to waste it by the hour is making the best of our life.

Nor is it making the best of our life if we relieve the weight from the muscles, that we may put a larger weight upon our nerves. No. To make the best of our lives we must take hold the fleeting passing time and turn it into something more enduring, something lasting.

Labor no matter how noble in itself can not be an end in itself; man does not live to labor merely, he rather labors

that he should live. We should labor, that we might find leisure for something still higher. We should provide rest for the body, that the mind and soul may take up their work and labor. We should save time that we may turn the same not only into what is enduring but into what is eternal.

Hence rational endeavor should try to cultivate the taste for simple pleasures, which do not increase the nervous strain of our time. Rational endeavor should seek for the uplift, which comes to body and to soul by coming into touch with the higher thought of life.

Just think of the men of our day who are deprived of those uplifting and calming touches with the world of art and thought. You say they have not the taste for it? Strange it would be if men, who have created the great bulk of art and literature should not have any taste for it. They do not care for it simply because they never gave it the time it needs for cultivation.

In this time saving age they have no time for that which would lift them above the drudgery of time of the day. And it is for this reason, too, that men are generally only in such small numbers in church.

If we would want to make the best of life, we must take into ourselves what is best in life, in the world of thought, our feeling. We must satisfy those yearnings of our souls, which cry out for truth and for love. We must not only do the work, which the bdily life requires, but we must do the works of Him who sent us. We must fill our life brimful with high aspirations after all that is noble and true and good and then live these aspirations as well as we may from day to day. Thus we shall save time, the temporal, to gain the timeless and eternal.

To feel nobly, to think deeply, to aspire highly, and to endeavor to put thought and feeling into life. This is the purpose of being.

To live in the thoughts of God, to aspire with a mighty will after the eternal things. This means to turn time into eternity, this is redeeming time in a way worthy of the sons and daughters of God.

God, Thou art Love! I build my faith on that.—*Browning.*

PRESBYTERIAN GREETINGS TO THE UNITARIAN CONFERENCE AT BUFFALO.

One of the pleasantest and most significant features of the meeting of our General Conference of Unitarian churches at Buffalo, last month, was the manifest courtesy and good will of the Presbyterian churches there. Two of the largest of these were freely put at our service for large evening meetings; but more than that the two leading Presbyterian ministers of the city were cordially willing to be present and give personal welcome to our people. We deem it worth while to publish these greetings, taking them with some abbreviation from the columns of the *Christian Register*:

Dr. A. V. V. Raymond, pastor of the First Presbyterian Church on the Circle, Buffalo, at the opening session of the Conference, spoke as follows:

It was not a part of the gentlemen's agreement which opened this church to the Unitarian Conference that the pastor must make a speech. It is, however, a gentlemanly thing, not to say a Christian thing, to ask me to make a speech, and it would not be a gentlemanly, and would be rather an unchristian, thing to refuse. My only purpose, as I stand here, is to write before you the word "Welcome" in capital letters, not because we believe in your theology—we find it hard to believe in our own—but because we believe in you, and we are beginning to realize that the kingdom of God is coming on earth through the influence of lives rather than creeds. It is beginning to dawn upon the consciousness of some of us that theology was made for man and not man for theology, and that the only theology that really blesses man is the theology that makes men think and work as brethren rather than as the people of the Balkan Peninsula. We are beginning to see that the things that unite us are from above, and the things that divide us come from another source.

If, therefore, you have any theology in your Association, or in the hearts of any of your members, that wants to find expression through division, that tends to cut you off from us Presbyterians, I hope you will suppress it, and I promise to do my utmost to suppress any Presbyterian theology that tends to cut us off from you Unitarians. Why should we not be brethren? We are brethren! The trouble is we do not know it, or do not have the courage to admit it if we do know it. We have one God, the Father of all mankind. We have one Lord and Master to whom we look for the revealing of the Father's face, in whom we find our own natures glorified; and we all pray for the guidance and control of the same Holy Spirit in the deepest meanings divorced from theological and historical significance. We are all Unitarians, and we

are all Trinitarians. We believe, if we believe at all, with our souls, rather than with our minds only, in the same God, the same life that is divine, and we are all striving to realize it.

Rev. Samuel V. V. Holmes, D. D., Pastor of Westminster Presbyterian church, said:

You received, I am told, a characteristically hearty and charming greeting on Monday night from Dr. Raymond of the First Church, and possibly that taste of Presbyterian welcome allayed any doubt you might have as to holding meetings of a Unitarian Conference in any church designated "Westminster"—a name suggesting certain traditional tiltings of yours against a creed that went by that title. I think you need have no such doubts; but I want to assure you that we are proud of our name, and proud of its associations, as we have a right to be—as the students among you well know—though we do not want perhaps to hold ourselves responsible for all the things in the creed bearing that name.

I have more than once been called by people in the city of Buffalo, during the past twenty years, a Unitarian in disguise. My friends, I am not that. Your creed and mine would differ. My emphasis would differ, no doubt, from yours, and yet I thank God that we have fallen on times when it is possible for churches to get together in Christian fellowship, to stand together on their areas of agreement, and yet not to compromise their convictions as to the principles which constitute their differences. I feel that every man is entitled to his own opinions, to his own judgment; but I want to work with every man who will work with me, and let me work with him.

I bring you the cordial greetings not only of my church, but of the Sessions of this church. Next year I shall have completed twenty years in this parish, and I am proud to be able to say that the Sessions of this church extended to you an absolutely unanimous welcome. You Unitarians have made your contribution to Trinitarianism; you have helped us to humanize our theology; you have given us to see Jesus Christ in lights we might have missed but for you; you have helped us to put the emphasis on deed rather than doctrine, and I for one recognize the debt of many of our historic communions to the work your communion has accomplished through the years.

Mr. Boynton came to me, when asking for the use of this church, and said, "I wonder if there would be any particular impropriety in the Conference taking the last night for speaking well of itself?"—or words to that effect. Now, anything that Mr. Boynton asked me to do I should do most heartily; I honor him for his scholarship, I admire him for his unfailing courtesy, and I love him for his Christian spirit. His thoughts are not always my thoughts, but I would that oftener my ways were as his ways—ways of gentleness and paths of peace. I turned to him and said, when he asked me this question, "My dear fellow, Westminster's welcome has no strings to it; you are free to use this church for any purposes that make for the coming of the kingdom."

CHRISTIANITY IN FREEDOM.

I once heard a man say that he held no truth as a final truth; that he held nothing he would not be willing to change tomorrow; that his mind was open.

Very well. But isn't that putting it pretty strongly?

The open mind—yes; but not so open that it is empty.

The mind that really knows nothing will never know anything more.

Practically speaking, it is silly to hold that 2+2=4, tentatively; or to love your mother, provisionally.

I have nothing to say against open-mindedness. It is a good antidote to bigotry. In its place it is wholesome. But I am insurgent against regarding this as an adequate substitute for positive knowledge, positive beliefs, positive loyalties, positive affections, positive duties and a positive gospel.

It is a little as it it is with eating. I stand willing to change diet if necessary, to try the fifty-eighth variety of pickle if I think best and to take an emetic in an emergency; but it would be uncommonly foolish for me to suppose that such willingness on my part could ever really take the place of honest tissue-building, life-giving, victuals.

As of the individual so of the church. A church with nothing but an open mind would be no church at all. It is one of the cheap and damaging fallacies regarding Unitarian churches that "the open mind" is the heart and soul of their message; that they are negative; that they have no foundation or structure of faith or vital gospel. Doubtless some of us are partly to blame for such misrepresentations. But they are none the less misrepresentations.

The Unitarian churches have a constructive word and work. It is nothing less than the preaching and practicing of Christianity in freedom and sincerity.

This is a sweeping statement. I will try to make clear what I mean in the sermons of the next few weeks.

WILLIAM G. ELIOT, JR.

[*From the "Bulletin of the Church of Our Father," Portland, Ore.*]

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

TWO SIDES OF ENGLISH RURAL LIFE.

II.

IN SEEKING to answer the question, which I raised in the first half of this article (see the November number of The Unitarian Advance, Page 81), as to what is wrong with the agricultural workers of England, we are fortunate in having the assistance of a very remarkable book, which has just been published on this very subject. I refer to "How the Laborer Lives," by B. Seebohm Rowntree. This author is already familiar to students of sociology, through his authoritative studies of poverty in English towns, and his very careful and detailed investigations of conditions of slum life in the Yorkshire manufacturing districts. In this most recent work he has extended his investigations to rural England, and presented the most accurate and impressive picture of how the farm laborer actually lives and works that has yet been seen. The abundant material is of the most varied kind, running all the way from exhaustive statistical tables of wages and hours and household expenditures, to the most vivid "human documents"—stories of the day-to-day struggle for existence of certain typical families. The summary here given of the book's contents can convey but the faintest suggestion of its wealth of exact information and its overpowering intensity of dramatic interest. Those who would know "how the other half lives," in country as well as city, are advised to read the book itself. No census report could be more accurate—no novel more absorbing!

Mr. Rowntree begins his discussion of the rural problem of present-day England, by pointing out that the vast majority of English farm laborers have no ownership whatever of the soil upon which they wholly depend for their existence. The land which they plow and sow, in other words, belongs not to themselves, either as owners or even lessees, but to certain great proprietors, much after the fashion of ancient Rome. The average farmer is simply a hired hand, having no more financial interest in the farm which he tills than the factory-worker in the city has in the loom which he drives. "Seventy per cent of the agricultural workers in England," says Mr. Rowntree, "are paid laborers, having no direct financial interest in their work." . . . "In no other European country," he adds, "is there so high a proportion of workers divorced from the soil."

Nor is this the whole of the story! For not only is it true that more farmers are shut off from the land in England than in any continental country, but it is also true that this condition of separation is far more enduring. "The laborer in Europe," says Mr. Rowntree, "does not, as a rule, intend to remain such. He intends gradually to become an independent small-holder. In England, on the other hand, very few laborers expect to become independent." The land has been held in great estates by lordly families for generations in the past, and there, in the natural course of events, it will remain for generations to come in the future. The English peasant, no less than the Irish peasant, is a tenant, or—as our descendants will say when they start to write histories of England, as we now write histories of Rome—a serf. In the one case as in the other, his transformation into a free-holder is rendered impossible not by any absence of character or lack of initiative, but by the inevitable operations of a legal system of land tenure which retains all of the evils and none of the benefits of that Medieval feudal regime of which it is today the most conspicuous survival. Not until the land monopoly of England is broken up by action of government will the average English farmer be anything more than a slave to the soil. And it is because Mr. Lloyd-George has already announced his determination to do this very thing that he is today the best hated and also the best loved, man of his time! In Ireland, through the operation of the successive Irish Land Acts of the present Liberal administration, the work of getting the land back into the hands of the

people is already well begun. But across the Channel, the first steps have yet to be taken. All of which means, from the standpoint of the people whom Mr. Rowntree studied, that, as he expresses it, "the facts must be read with the knowledge that they describe not a temporary but a permanent state of things."

These facts, as to the relations between the English agricultural worker and the land to which he applies his labor, do much, in one way, to simplify our investigation. The people whom we are studying, exactly like the factory-hands in the great industrial centers, are simple wage earners, and present therefore exactly the same economic problem. On the one hand is the matter of income in terms of wages, and on the other the matter of outgo in terms of cost of living. Our task is the comparatively simple one of finding out how much these people earn per week, and then how much they have to pay for the necessities of existence. Few complications appear at any single point of the survey; and therefore it is not surprising to find all of Mr. Rowntree's discussion proceeding straight along these two all-important lines.

In his investigation of the subject of wages, our author enters into every English county, and presents a detailed estimate of the average wage in each. In some counties, as for instance those in the South Midland and Eastern sections, the wage falls as low as 16 shillings per week. In other counties, as for instance Yorkshire, Lancashire and Cheshire, the wage rises as high as 20 shillings per week and more. Averaging the estimated wages of all the counties together, he finds that the average English farmer in an average week earns the munificent sum of 17 shillings 6 pence (in American money $4.20). And this means, it should be noted, "not cash wages, but total earnings," which include both payment in kind, averaging not less than 3 shillings in value, and also such extra payments as are given at harvest and hay time. Furthermore, this average includes the wages of only able-bodied adult laborers in regular employment. Dr. Rowntree, in his estimates, carefully excluded, as factors in the problem, both bailiffs, foremen or overseers, whose wages of course greatly exceed the average given, and old men, casuals, women or children, whose wages fall far below. When we say that an English agricultural worker earns on an average of 17 shillings 6 pence a week, we are talking of a man in the prime of life, in perfect health, who works six days in the week and fifty-two weeks in the year!

From the study of wages, Mr. Rowntree turns to the second great branch of his subject—namely, the cost of living. Using here, as his basis of estimate, a family of two adults and three children, the food standards determined by Professor Atwater in his famous dietary experiments of a few years ago, and the statistics gathered and tested in his previous book on *Poverty*, Mr. Rowntree gives to us the following minimum of weekly expenditure, "all items being estimated at the very lowest figure at which physical efficiency can be maintained."

Food (no butcher's meat, and only a little bacon, scarcely any tea, and no butter or eggs)	13s 9d
Fuel	1s 4d
Rent	2s 0d
Clothing	2s 3d
Insurance	0s 4d
Sundries	0s 10d
Total	20s 6d

(American money, $4.92.)

In discussing this budget, Mr. Rowntree takes pains to point out certain very important considerations which should be noted in any study of its adequacy. Thus, he says, this estimate allows for no expenditure on tobacco, beer, newspapers, amusements, church, railroad fares, or any such probable or at least possible emergencies as sickness, accident or death. It assumes, in the second place, a much more economical management of the household than can reasonably be expected of the ordinary untrained workingman's wife. Thirdly, the cost of food, in this estimate, is taken at city prices, whereas it is uniformly true throughout England that food costs more in the country than in the city. And lastly, Mr. Rowntree lays down the proposition, which would seem to be self-evident, that this minimum of 20 shillings 6 pence a week, while it may constitute a statistical living wage, does not by any manner of means constitute a practical living wage. "A family whose income does not exceed this amount," he says, "is living below the poverty line."

Now in the face of this final statement about the "poverty line," it is interesting, if not alarming, to note that, with five exceptions, the average earnings of the farm laborers in every county of England and Wales are not above but *below* this statistical minimum. In many cases they are far below. Thus thousands of laborers were found living on less than 14 shillings 11 pence per week, which is the average for the lowest county in the Kingdom. Mr. C. Roden Buxton, in the *Contemporary Review* for August, 1912, says "In Northumberland and Oxfordshire, I found that in many villages, the wages were 10 shillings per week, and men have to lose time, too, in wet weather. Hundreds have gone home during winter months with only 8 shillings for the week." But it is hardly worth while pointing out the depths to which it is possible for wage-earners to fall below this minimum weekly budget, and still continue to live. To attain to this standard is to remain "below the poverty line," and to fall below it to the extent of even a single penny a week is to sink to the level of degradation and misery. And yet it is just here at this level that the vast majority of the English rural population is today to be found. Of course, there are a thousand and one devices by which the total income per week is raised, and the poverty line thus crossed. In many cases, the children earn or beg money for the family exchequer—do as a little five-year-old on the Welsh moorlands did for me, run 200 yards to a gate which chanced to cross my path and open it, in hopes of a penny tip! Oftentimes, of course, the family is less in number than five—the economic system thus putting a premium on race-suicide! More often the food eaten is inadequate, the clothing worn a "thing of shreds and patches," the fuel gathered or stolen from hillsides or woodlots, and the rent unpaid. In nearly every case, where the family is of normal size, "they could not make ends meet at all if it were not for charitable gifts—sometimes of coal, sometimes of food, or clothing." But all of these "hook or crook" methods have no real place in our discussion of ways and means. When all illegitimate devices for keeping the wolf from the door have been discarded, and money earned fairly balanced against money expended, the cold, hard fact remains, as Mr. Rowntree puts it, that "the wage paid (in rural England) is, in the vast majority of cases, insufficient to support a family of average size in a state of merely physical efficiency!"

From the discussion of statistics of income and outgo in the average family, which of course is a pure abstraction, our author turns to particular instances, and in a wonderful chapter on "Typical Budgets," which takes up more than half of his entire volume, gives us the heart-breaking stories of forty-two families, with the struggles of which his investigators became intimately acquainted. As actual "pages of the Book of Life," I have never seen these narratives surpassed. As all are given *in extenso,* it is impossible for me to set down any one in detail in this place. I content myself with outlining the first case cited, which is by no means, let me say, the most terrible of the list.

This family is described as consisting of a husband, wife and four children. The husband is a steady, hard-working man, of exemplary habits. He works, and works hard and long, wherever employment can be had. His wife, likewise of excellent character, earns a little extra, from time to time, as opportunity offers. The wife's sister keeps a store in the village, and thus lends a helping hand by offering wholesale prices and giving credit. The children also are able, on occasion, to pick up a few pennies. Here now are exceptionally favorable circumstances, both material and moral. And yet the wife has never had a single new dress, even of the cheapest description, in all her thirteen years of married life—the four children have to be clothed wholly from what is received from charitable friends—not a drop of milk has been in the house for seven years—the lamp is never allowed to be lit until long after dark and then only for absolutely necessary purposes—the six members of the family sleep in two beds, and divide between them a single pair of blankets, supplemented by all the clothing in the house—the winter previous to the investigation, the family "went on to the parish," because of sickness—a scientific examination of the food consumed showed a deficiency of 37 per cent protein, and 20 per cent energy value—

and "if it wasn't for the garden, it would be impossible for them to live at all!"

And so the stories go on—forty-two of them in all; some less pitiful than this which I have cited—others much worse! Pitiful are some of the questions and answers which are recorded:

"But how do you live?"—"I couldn't tell ye; it's a mystery. I don't know how we manage; the thing is to get it past."

"I sleep all right until about twelve, and then I wake and begin worrin' about what I owe, and how to get things. Last night I laid and cried for a couple o' hours."

"How did she manage (referring to a struggling friend)?" "O, she died!"

"Don't you write to your children?" "No, I can't afford the stamps."

"Don't you get down-hearted sometimes?" "Down-hearted isn't in it. I've wanted to die, and be out of it all."

Mr. Rowntree, as is evident enough on every page of his book, is very far from being a sentimentalist. For this very reason is his concluding observation upon these forty-two specific instances of family struggle, of awful impressiveness. These studies, conducted impartially in all parts of rural England, he says, mean certain things—that the great majority of English farm-laborers are overworked, their women exhausted and discouraged, and their children anaemic. They mean that English government and society take it for granted that the be-all and end-all of life for these millions of people should be mere physical existence—and the lowest possible at that! They mean that public opinion agrees that these "people have no right to keep in touch with the outside world by so much as taking a weekly newspaper—that a wise mother, when she is tempted to bring her children a pennysworth of cheap oranges, will devote the penny to flour instead—that the temptation to take the shortest railway journey must be strongly resisted—that toys and dolls and picture-books, even of the cheapest quality, should never be purchased—that birthdays should be indistinguishable from other days—that every natural longing for pleasure and variety should be ignored or set aside. They mean, in short, a life without color, space, or atmosphere, that stifles and hems in the laborer's soul, as in too many cases his cottage does his body."

Here, now, is the other side of these wonderful English landscapes which awakened Wordsworth to immortal song, stirred Ruskin to ecstatic rapture, and charms today the gaze of every traveller. Here where human life should match in equal measure the abundant life of Nature, we find in rankest growth all those miseries of existence which have become an all too familiar horror in our city wastes. Modern society has long since been condemned for what it has done with man in its mines and factories and slums; now it stands equally condemned for what it has done with man in the harvest field and on the farm. Here where it should have been as easy to make men flourish as the grass to grow, our social system has failed as cruelly as everywhere else. Over the country which God made, as over the city which man made—to quote wise Cowper—the blight of private profit, wage-hire, land monopoly, competitive labor, has spread like a consuming pestilence, and in the one place as in the other, man has withered at its touch. Everywhere is the same story—the story not merely of lust but of stupidity—not merely of cruelty but of inefficiency—not merely of injustice but of failure. It is not surprising, in the face of these facts, that the Liberal Party of England is formulating its plan of state-built cottages—that the Labor Party is clamoring for a minimum wage for farm-hands as well as miners—that Lloyd-George is hatching his gigantic scheme for the smashing of the hoary land monopoly of the country—that even Lord Lansdowne and his Tory henchmen have a scheme of rural development.

But is there not something more here than the reform of this or that ill of the situation? Do we not have here its final indictment of our whole social system; and are we not forced, whether or no, to the statement propounded by Professor John Bates Clark, in the September *Atlantic Monthly*—"If a competitive system of industry necessarily starves many of its workers, it is time to give to Socialism or some other new plan of living a candid hearing?"

Liberty is not virtue, but a fairer chance for virtue.

Is Immortality a Fallacy?

By Walter C. Gold, *Philadelphia, Pa.*

Dr. Max Verworn, Professor of Physiology in the University of Bonn, Reinish, Prussia, Germany, is reported to have said recently in the course of an address before the students of the medical faculty of the University of Pennsylvania, Philadelphia, "The phenomena of human consciousness ceases with the life of the cerebral cells. Hence our individual soul is no more immortal than our individual body."

It is clearly evident that Dr. Verworn considers the proof that the soul of man is mortal purely from the physiological point of view; in other words, he is a physicalist, a materialistic scientist. He fails to argue the matter from the metaphysical or spiritual standpoint. Now, if we are after *material proofs* for the immortality of the soul we must frankly confess that there are none. Therefore, each person is entitled to his or her opinion upon this debatable subject. From the view-point of a Unitarian layman, I desire to emphasize several reasons for faith in immortality which have appealed to me so strongly as to render that belief beyond question or cavil. The first reason lies in the admitted fact that from ancient times men have harbored the hope for immortality; in other words, this conclusion that the soul survives that mystery of mysteries, styled Death, is really innate-born, as it were, in the very fibre of man. The doctrine of immortality, as a theological tenet, is cherished by at least some of the lowliest tribes of earth as well as by the highest types of the Caucasian race. Our American Indians, for instance, termed the future abode of the soul as "the happy hunting grounds"; we of Christian cult refer to it as "heaven," or, "the celestial city." But whatever is to be the character of the anticipated abode or condition of the soul, the fundamental fact remains that the profound hope of immortality has been characteristic of great numbers of men for many ages! The very diversity of the people entertaining the hope of immortality tends to indicate that immortality is anything but a fallacious idea or belief. It seems to be cherished as a human instinct.

The second reason is that immortality may be argued for through Inference. By such term is meant that as scientists have agreed upon certain unproven and undemonstrable facts relating to the physical world through *Inference,* so may we properly infer, after considering all phases of the subject, that the soul of man is truly immortal! Rev. John Haynes Holmes in his cogent sermon on "The Proof of Immortality" is a champion of this argument. The perusal of his sermon profoundly impresses the writer that his logic is reasonable, justifiable and forcible. All indications in the physical and spiritual realms tend to warrant our belief in immortality. As we review the phenomena of the universe we are justified in concluding, I believe, that with the demise of the physical body of man, his spirit, disembodied, begins a new era—what that seemingly radical existence is we cannot know until each one of us experiences it for herself or himself. Finite we are; but in due course we may feel assured that the infinite wisdom of the Creator will enable us to comprehend His reasons for now withholding from us the ability to discern the life beyond the grave!

The third argument involves the doctrine of Evolution, which, of course, appeals strongly to Unitarians everywhere. I do not believe that man was evolved from monad to be utterly destroyed by Death. One cannot conceive that the Creator of man, that Force which for a better name we call God, would causate His children, and then absolutely obliterate their entities at death. Such an imputation seems a positive slur upon the Almighty! Absolute faith in the plans of Divine Providence accords with Nature, where we observe those immutable laws which provide that *nothing* shall be destroyed—this is one of the fundamental principles of natural philosophy. If this law applies to the physical world, we can logically assume that it must

necessarily, also, apply to the spiritual, for our souls are entities, though they cannot be perceived with the human eye nor is the human frame sensible or susceptible to their presence. In accordance with the doctrine of Evolution, then, there occurs the evolvement into a higher existence, which state cannot possibly be conceived by our finite minds!

The foregoing are but a few of the cogent arguments presented for immortality; there are many more which have been presented by theologians and others. Professor Ephraim Emerton in his recent work, "Unitarian Thoughts," intimates that immortality is a subject to which Unitarians give no special thought, and one upon which they are not inclined to dwell nor to take an acute interest, believing that if the life here is properly lived that each one of us will receive the kindly care and keeping of the Omnipotent One. While Professor Emerton's thought is faithful, yet it seems to me that we *are* warranted in meditating frequently upon that future existence which we may honestly and candidly believe is the most precious heritage of Man! "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints." (Cor. 1: 12.)

Certainly the arguments for immortality preponderate those against that doctrine, both in number and in applied logic.

"The morning shall awaken,
The shadow shall decay,
And each true-hearted servant
Shall shine as doth the day.
There God, our king and portion,
In fulness of his grace
Shall we behold forever,
And worship face to face."

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

A RALLY MONTH.

IF A thing is to be done by anybody at any time, it is not half as likely to get done as it is if it is to be done by some specified individual at a definite time.

For this reason a rally week or rally Sunday if entered into heartily, is likely to show results beyond expectations.

A western town had a go-to-church Sunday in which all the churches, including the Catholic, took part. Everybody invited everybody, and automobiles were pressed into commission to bring people. The churches were full to overflowing and very likely some contracted the church-going habit.

At Montclair, New Jersey, the present month (November) is called "Unity's November Open Door." Special sermons are preached—the general subject being, "The Joy of Living in the New Day," in which it is sought to show that man is that kind of a being and lives in that kind of a universe which calls for the services of the church to enlarge and quicken his life.

Special advertising is done by display in the local press, by various notices, and by a letter from the president of the church to members asking that the month be made a calling month when every member calls upon as many other members as possible, especially upon new members.

The campaign promises to be decidedly worth while.

Another suggestion is a sort of progressive calling evening when half of the membership is to gather in groups of half a dozen at members' houses and the other half are to go by carriage or automobile and make brief calls upon those who are "at home" or receiving with friends.

'Most any well thought out, all together movement is likely to be "to the good." The results of coöperative endeavor are not only more than individual effort, but

much more in proportion to the effort made.

FREQUENT AUDITS.

In business nothing is so helpful as frequent audits and reports. Is it not equally so in church work?

When the people attending a certain church service are counted the next question to ask is why they were there? Did they get what they came after? Was it worth while to them? Why did not others come? If the attendance was not what it should have been were the reasons for this such as could be remedied? What subjects and what circumstances make for good attendance What can be done to give people more to come for and to cause them to come?

But the audit and report idea is also applicable to all sorts of church effort and activity. A thing is not good simply because it has always been done. It must be good *for* something. Lots of church effort and money are wasted on things that are done for no other reason than because they have always been done. A church, like a business, always has new work to do which calls for new tools.

TWO IMPRESSIONS OF A CONFERENCE.

As I listened to the inspiring addresses given at the Middle States Conference in New York during the three days, November tenth to twelfth, the conviction was more and more borne in upon me that the problem of the Unitarian denomination is not one of the generation of power but of its transmission. Like the Buffalo gathering, the New York meeting was rich in insight and inspiration and showed the vast resources of spiritual force at our command. But one recalled with anything but satisfaction the meagreness of the visible results of our work.

On the evening of the second day of the Conference there was a platform meeting to discuss the topic "The Message of the Church to the Age." Rev. John Haynes Holmes presided and three different phases of the subject were treated by three able men: Professor Hutcheon of Meadville, Mr. Appleton of Syracuse, and Mr. Rumball of Rochester. The meeting was held in the Church of the Messiah, a building valued at something over a million. The mathematically inclined might be interested in figuring out the rent of the auditorium, considering the distance each speaker had travelled to be present, and adding other costs of the meeting, and then dividing the total cost by 100, the number of people at the meeting. Is this not typical?

Many of us believe we have the fundamental principles of an interpretation of life which might transform and regenerate the individual and society, but we are either wrong in that belief or else our methods are woefully wrong.

Can it be that we have that which might make life fuller, deeper, more satisfying, and that the many crave this richer life and yet we are able to get response from, relatively, almost none of the people? In the population of all the millions of Greater New York we are able to attract an average of perhaps fifteen hundred persons to church each Sunday. In the whole Conference we have but fifty-two churches of which seventeen are aided by the A. U. A., and only half of the fifty-two contribute to sustain the Conference.

It is probable that the half hundred each of ministers and lay delegates who attended the meetings felt that they were inspiring and successful, as indeed they were, judged by the lofty sentiments and broad views expressed by the eloquent speakers, but to my mind the pertinent conclusion was what a wonderful work might be done if without miscarriage or waste, these great ideas and ideals could be translated into human motives and transcendent lives!

A LIBERAL FAITH.

A liberal faith must be first, *faith;* must lead men to trust that this is God's world, to commit themselves to live as becomes his children and this, too, in advance of complete demonstration. A liberal faith must be second, a *large* faith, not limited to acceptance of specific propositions, but become an abiding temper of the soul, able to survive the crumbling of propositions in which faith once expressed itself, responsive to new aspects and phrasings of truth. It must be not a "deposit" from the past, but a "power" for the present and the future. It must urge man to the great adventure, to live as a child of God. —*E. C. Smith.*

THE ONWARD PATH.

By Sarah E. Burton.

I came into an unknown world,
Unbounded love received me,
Through all vicissitudes of time
It never hath deceived me.

Again unto an unknown world
My footsteps fast are tending,
I cannot doubt love will be there
My timid soul befriending.

So perfected are love and faith
The clouds around are breaking,
The path grows brighter every day;
On for that world awakening!
Pomona, N. C.

RELIGION.

If religion means anything, it means man at his best. He is at his best, not in achievement, but in his endeavors. Achievements are finite. They have a beginning and an end. Endeavors are eternal, they belong to the realm of the infinite. They are divine. The best definition of religion I know is "An endeavor to get into right relations with reality." You may call that reality God, Force or Matter, or what not. Man is conscious of the forces external to himself that play upon his soul. He yearns for the unattained which ever beckons him to the higher ranges of life. There is a law or order of being in unison with which he finds himself. It brings to him peace and power, courage and patience. The unfolding of life is but the coming of the individual into more and more harmony with the life which he feels touches his at every point. From childhood to old age the story repeats itself of entrances into higher life and deeper sense of personal power. Power to be above the material, power to live for truth, power to preserve the integrity of the soul in spite of every appeal to passion and the claim of every paltry vanity. To endeavor to grow, to strive to find the higher reaches of the spirit, to be conscious of the possibilities of life, is religion.

It is not a matter of belief or creed. It is a matter of life. It is not form, ritual or ceremonial, it is life. Life is growth. Growth is endeavor. Let the struggle cease, and we die. If we are content, we perish. Endeavor is the center of the life of the soul, it is the highest function of man. It is the expression of the divine in man, it is his kinship with God. Men deny that they are religious, when they do not believe the creeds voted by ancient councils or synods, the products of wiley priest-politicians. They deny that they are religious when they cease to support churches born in the heat of theological controversy, the meaning of which has been long since forgotten. But these have nothing essentially to do with religion.

Religion belongs to the soul of the individual. It is the life of life. This is the religious faith that removes mountains, that raises men from the crude worship of dead gods to the realms of the eternal things. The recognition of what life is, what our mission is, is religion, and no one can take it from us but ourselves. This religion is universal, it transcends all creeds and races, all times and places. It embraces Jew and Gentile. It proclaims the fellowship of the human family, the brotherhood of man. It makes all sects pale and insignificant. It dignifies and ennobles the individual man.

A. L. Weatherly.

A LIBERAL FAITH.

It must be *faith,* must lead a man to venture, to do and to dare. It must not contradict knowledge, but must go beyond knowledge. It must be a *large* faith, not limited to acceptance of this doctrine or that, but an abiding temper of the soul, able to survive the crumbling of doctrines in which faith once expressed itself, responsive to new revelations of truth. It must be, not a "deposit" from the past, but a "power" for the present. It must urge man to the great adventure—to live as a child of God.—*E. C. Smith.*

Let liars fear, let cowards shrink
Let traitors turn away:
Whatever we have dared to think
That dare we also say.
—*James Russell Lowell.*

A WORD FOR DOUBTERS.

First, be honest; don't pretend to hold the old doctrines if they no longer hold you. Face the facts. This is the first step to a larger faith. Second, be brave, don't rest in doubts or build on them. Cut clear down through your doubts until you find the bed-rock that will hold a foundation for your house of faith. That doesn't mean that all your questions will be answered. It means that there are some things you are sure enough of to be willing to live by and die by. And that is faith.

TREES.

By Joyce Kilmer.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain:
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

From "Poetry," August, 1913.

MIDDLE STATES LETTER.

The important thing in current news of this section is that a denominational headquarters of some importance will be established in the city of New York in the not distant future. The American Unitarian Association has already studied the situation and the directors of the Middle States Conference have done so. A joint committee of the two is to be appointed to go into the matter. Some location in the neighborhood of 42nd Street or between that and 34th Street and between Fifth and Madison or Fifth and Sixth is desired, though property even lower on Madison Avenue has been considered. The plan will probably include one suggested by the New York League of Unitarian Women, who desire to have in connection with the headquarters a number of rooms where Unitarian women who come to the city alone can find accommodations.

The next ten years will probably see a geographical readjustment of our churches on Manhattan. At a conference in the early summer it was found that all three of our New York churches were for sale and desired to move. Since that time the proposed lowering of streets which forced this thought on the Church of the Messiah has been abandoned and it will stand by its long cherished plan of holding its present situation. The property of All Souls' Church will be sold when the proper offer comes. The changing character of the neighborhood forces the Lenox Avenue Church to face the necessity of a changed location. The ideal arrangement of the future is pointed out by one of our denominational officers to be one church well down in the city, and the present location of the Church of the Messiah is ideal for this, one west of Central Park and one east of it and one well up to the north of the island.

The Middle States Conference was well planned and the hospitality well organized and the sessions were filled with addresses of substance and ring. The attendance was a disappointment as the lay delegates did not greatly outnumber the ministers and some of the sessions were sparsely attended. Perchance it came too near our General Conference or the conference habit is not so keen among us or the great city is anxious and troubled about too many other things to pause for our word.

Mr. Wright returned from his months in Europe a few weeks earlier than he had planned that he and his family might establish a new home on Riverside Drive. His pulpit was supplied by others until the middle of November, when he resumed his vigorous ministry. Few ministries are so personal and vital as his in his eager and alert church.

All Souls' Church opened with the largest congregation of any opening Sunday for the past five years. Rev. William Sullivan preached his first sermon as Associate Pastor, his subject being "What Is Religion?" Dr. Slicer was present and gave the benediction. He is entering again more actively upon life and is present at many occasions where he has been sorely missed. Mr. Sullivan is journeying each Sunday to Schnectady and preaching there every Sunday evening. He is in such constant demand as a speaker that the question that Edward Everett Hale asked concerning Booker Washington is apropos, "Shall we kill Booker Washington?"

The Church of the Messiah had at its opening service 525, nearly 200 more than at any opening Sunday since the present pastorate began. The year book shows steady and substantial gains all along the line. Mr. Holmes sums up the year just past as "the happiest year that has yet been experienced in my ministry." The average attendance at the morning services is 150 greater than the preceding year. The animating spirit is that of assured success.

Across the river the work of the unusual Church of the Saviour goes on with its flawless regularity. The uniqueness of its work as its leaders point out is that in the midst of the great city it preserves all the personal relationships and the more intimate ministries of the church of the small community. It is intensely loyal to the denomination. Miss A. M. Vanston has come from her work as Parish Worker at the First Parish in Hingham, Mass., to take charge of the religious educational work in the church. The Rose Window dedicated to "All those whose lives and services founded and maintained this church" and the Forbes Memorial Window are to be dedicated soon.

On Thanksgiving Day the usual Union Service of the Brooklyn Unitarian churches was held in the Church of the Saviour, the sermon being preached by Rev. Wm. M. Brundage.

The Second Church is hearing candidates for its vacant pulpit. At the Fourth Church Mr. Harvey has been preaching through October and November a series of sermons on "A Religious Interpretation of Modern History and of Present Day Thought." A new organ has been installed in the church and its cost has been fully met. A series of Sunday evenings with great musicians is being given, and started with an evening with Haydn.

As a logical outgrowth of the Social Survey recently made of Newburgh, the inspiration for which and no small part of the guidance came from Mr. Wilson, the Newburgh Church is conducting a "Unity Forum" with Sunday evening discussions on "Next Steps for Newburgh." On the occasion of his recent preaching visit to Poughkeepsie, one of the Poughkeepsie papers commented editorially at length on the value of Mr. Wilson's civic work in Newburgh.

The Rochester Church has made another valuable contribution to the life of the city in the Social Service Directory of Rochester prepared by Alice Markham Dennis, the Secretary of its Social Service Committee. The Erie Church at its sixteenth annual meeting showed a gain for the year of forty members and the best financial outlook in the history of the church. Six meetings were held last winter in the Majestic Theater with an aggregate attendance of 7,000 people at a cost of $600 and 5,000 pieces of literature were distributed at these meetings. Rev. F. M. Bennett delivered an address upon church or-

ganization and efficiency at this annual meeting.

One of the vacant pulpits has been filled by the Elizabeth Church by the calling of Rev. J. A. Kyle who spent last year abroad as the Cruft Fellow of the Meadville Seminary. It was a case of elective affinity and the spirit in which the new pastorate is starting is a splendid and promising one. It is a pleasant sight to see Rev. A. C. Nickerson back again from England fully recovered in health. He is about to enter upon a pastorate at Westwood, Mass.

Rev. Walter Reid Hunt has just completed his fifteenth year as minister in Orange and the event was fittingly celebrated and the expression it called forth from the community bore witness to the large place Mr. Hunt has made for himself in the life of his city.

The Summit Church dedicated its new meeting house in October. This edifice has been a labor of love and it seems destined to become known widely for its uniqueness and beauty. There has already been issued "a Baedeker of the New Meeting House." The best features of perhaps fifty colonial meeting houses and Renaissance churches in England served as its inspiration. Owing its main inspirations to St. Paul's Chapel in New York, its steeple is a free adaptation of the one in Belfast, Maine, the gallery rail is copied from King's Chapel, the weather vane is a replica of the one on the Marble Collegiate Church, the Atlas window is from the ancient "Middle Church" on New Haven Common. Every detail is wrought out with utmost consistency and beauty and the result is a rare gem of architecture. This tiny meeting house has its columns and galleries, its chancel and altar. "Why the New Unitarian Meeting House has a Chancel and Altar, an Epistle and a Gospel Side" is set forth in an interesting little booklet. Any enthusiastic Unitarian who seeks interesting architectural expressions of our faith must make Summit his Mecca.

The Poughkeepsie Church, fortunate from the first, seems to have its greatest good fortune in store for it as it is hoped that when Dr. J. T. Sunderland, who is now in the Orient, returns that he will take up the work there and become the pastor of this church.

The new Field Agent has devoted himself mainly to work in Niagara Falls and Hamilton. The prospects are that if the movement is carefully fostered and wisely directed without overhaste that a church may in time be established at Niagara Falls. The Hamilton movement is being re-heartened by Mr. Bennett's ministrations. He has lent a hand at other points and is proving his value. Both Morristown, N. J., and New Rochelle, N. Y., are being studied by our missionary agents as possible fields for new work.

EDGAR SWAN WIERS.

NEW YORK LEAGUE.

The New York League of Unitarian Women met Friday, November 7th, in the Church of the Messiah. The large attendance and enthusiasm shown promises well for future meetings.

The president, Mrs. Donnell, was in the chair.

A report of the May meetings in Boston was read by Mrs. Griffin and the president reported the General Conference at Buffalo.

The Religious News report was given by Mrs. William Sullivan on The International Congress of Religious Liberals in Paris. A collection of $50.45 was taken for the benefit of the Summit, N. J., church.

Miss Anna Bancroft, the new National Alliance president, gave an address on "Our Duties and Responsibilities."

After the luncheon and social hour an informal reception was held where the League members had the privilege of greeting Mrs. Sullivan and Miss Bancroft.

WESTERN CONFERENCE NEWS.

OHIO.

The Toledo church is advertising its work of religious education in generous fashion. The issue of the *Toledo Daily Blade* for Saturday, October 25th, devoted half a page to the Sunday school of the First Unitarian Church, the rest of the page being given up to notices of the church services for the next day. We shall note with interest the results that follow this brave venture. It springs from faith in the thing which is being done and has the advantage of giving perfectly definite information as to what is being done, how it is being done and who is giving the instruction. Those desiring further information may, we think, secure it from Rev. George E. MacIlwain, The Scottwood, Toledo, Ohio.

ILLINOIS.

The Illinois State Conference held its annual meeting at Bloomington, October 21st and 22nd. An unusual effort to get the attention of the community had been made by the Conference officials and by the local church, which resulted in a goodly representation from the outside churches and good audiences furnished by the city of Bloomington. The newspapers of the city met the effort of the officers half way and devoted very generous space to the reports of the meetings. At the afternoon session of the opening day Rev. Florence Buck of the Religious Education Department of the A. U. A. gave an address upon "The Church and the New Pedagogy." She brought out the need of thoroughly equipped teachers, graded lessons, manual and dramatic methods and of training the children in concrete decisions and choices. While the emphasis was largely upon new methods there was a generous recognition of the fact that religious education is primarily a matter of spirit and life and that it is not chiefly knowledge of the best, but love of the best that moulds the life. A vigorous discussion followed the address. A vesper service at 5 o'clock was conducted by Rev. James Vila Blake of Evanston.

At the evening session Mr. J. E. Williams of Streator spoke on "The Church and the Present-Day Labor Struggle." He said that

in essence the present day labor struggle is a struggle for power, that a transfer of power is inevitable, that increasingly the control will pass from the employer to the employees. This change he considered fraught with great danger since with the transfer of power there is also a transfer of the employer's motive, his selfish anti-social rule of action.

"What society needs is an unselfish other-regarding motive for effort. In the past the church has largely furnished a motive to the laborer, but it was a selfish motive and that incentive has largely lost its hold. The whole range of theological incentives and deterrents is impotent. Can the modern church rise to the majesty of its mission and inspire men with a larger vision and higher motive for effort? It can only do this by a direct first-hand appeal to the throbbing life in the heart of every man which is one with the sea and the stars—the great cosmic life which creates cities and civilizations and makes man a creative co-operator with God in the building of the universe. If the modern church can kindle this cosmic consciousness in the heart of man it will so make its greatest contribution to the labor problem of today."

Rev. Jenkin Lloyd Jones of Lincoln Centre declared that the church has always stood for old-fashioned morality as embodied in the decalogue and is united in trying to teach the beatitudes, the gospel of decency in the home and the dignity of private life. He said "The church at its worst is the most democratic thing going, the most inclusive organization known among men—the richest, the poorest, the youngest, the oldest, the men and the women are alike included. No labor union or woman's club or men's club is for a moment in the same class with it for democracy. Indeed the church is the last hope of democracy. Religion alone can build a catholicism to hold all. It is the training ground of the spirit. It must follow vision with application. There are five great issues of our time—the economic problem, the drink problem, woman's place in civilization, the problem of race prejudice and the problem of international peace. The church, even in its present condition, has precisely and with great devotion applied itself to these great problems. In the future it must do even more. It must be the laboratory or manual training school of spirit and mind, hand and heart.

On Wednesday morning the business of the Conference was transacted and an address given by Mrs. E. C. Smith who spoke on "The Church and the Women," justifying the acceptance of larger responsibilities by women, because this reacts upon and enriches her service in the home. Indeed, it is woman's primal interest in childhood and its needs, the training which childhood is to receive and her interest in the environment which so largely moulds the children, which is leading her out of the home into the larger world. Rev. Ernest C. Smith, secretary of the W. U. C., spoke on "The Church and its Missionary Motive." "The fundamental motive may be stated in the words of Jesus—'that they may have life and have it more abundantly.' In practice, however, many other elements enter into the actual motive, making it complex rather than simple. One who has been spiritually kindled finds that experience associated with certain convictions and attitudes of heart and mind and that it issues into standards of personal living which are applicable not only to themselves, but to others. So the missionary spirit characteristically functions as an impulse to spread a doctrine, extend an institution; it embodies ritual and social standards. The dangers are patent—intolerance, persecution, formalism. The gains are also great—the quickening of the pulses, as we feel the comradeship of our fellows in striving for an ideal, the stirring of loyalty to a great movement which promises to change and transform the world life. The missionary spirit believes mightily in the spiritual capacity of the average man and seeks to enlist him for the kingdom of God. Our Unitarian movement, growing out of a revolt from established doctrines and rituals, has laid great stress upon individual freedom, but we have had and have now our great life-giving personalities, and while we must be true to our heritage and help the individual soul to be free, if we are to do great things in the world we must also conceive our mission in terms of the social life, must find rallying cries that will unite rather than divide. Above all, we must ever remember that a noble life is more persuasive than a true doctrine, a great enthusiasm a mightier dynamic than a personal privilege. Not to get life, but to give it, to share the best and richest that has come to us—this is the missionary motive."

The afternoon session was devoted to a discussion of "The Church and the New Thought." Dr. Rowena Morse Mann of Chicago played the part of "Advocatus Diaboli," criticising the terminology of Christian Science, its philosophy, its practice and its ethics. Rev. A. R. Vail of Urbana said "It is very easy to point out certain weaknesses in Christian Science, but this utterly fails to explain its undoubted power. It is spreading more rapidly than any other faith. Its adherents for the most part are the more intelligent and successful classes. Is there not something here that we should recognize and use? Their method is that of 'Selective Thinking.' They select what is fine, high, beautiful, encouraging and 'then think upon these things.' It is a sound method and one it would be well for us to practise. The chief weakness in the movement is its lack of interest in the great reforms of the day, but this is due to a failure fully to practise its great ideal. If God is in us, He is also in our neighbor, be he high or low, friend or alien. The power in the Christian Science church is that the people really 'practice the presence of God.' While we can not accept its philosophy and only in a measure its therapeutics, this much of its practice would surely make for the strengthening of spiritual life among us."

At the evening session the topic was "The Modern Church and its Religion." Rev. Fred V. Hawley of Unity Church, Chicago, addressed himself to the question "What Shall the Modern Church Teach?" He said that an enlightened faith cannot do for man what

the old faith did in its time, because that primarily acted as an *opiate,* and that in religion as in medicine men are beginning to outgrow opiates, are ready to face all the facts. "The modern church must teach that there is one power in the universe and that it is universally applied, that every form of life is an expression of that power and therefore intimately related, so that when one suffers all really suffer, and when one is able to rejoice all should have reason to rejoice. It must teach that economics and ethics are virtually one and the same thing, that a man's ethical quality is never more fully revealed than in buying and selling. It must further teach that in the great human world no effort has ever been really lost or wasted, since there is an infinite economy which conserves all things. It must show that no one can be perfectly free until all are free, and that no one can be perfectly moral until all are moral and no one can be happy until all are happy. This message of unity is the message of the modern church, showing man that there is no heaven for him who selfishly seeks it, and that only when he forgets his avarice and his personal interest in his vision of a larger life for all can he find satisfaction in his part in the great battle of life day by day among his fellows."

Rev. W. Hanson Pulsford of Chicago spoke on "The Moral and Emotional Appeal of the Modern Church." He said "Men do not leave the world of theological explanations except through inner compulsion; but the thinking man is inexorably exiled from the old world of myth, miracle and superstition. He is compelled to be content with the answers which come from his environment as he patiently questions. He finds he is part of and the outcome of an ever-changing whole, slowly through uncounted ages emerging into ever higher forms of life. He himself at his highest is as much the inevitable production of the struggle of existence as the crystal or the acorn. But to feel himself a part of the whole, to know that it is struggling within him to come to fuller expression, is a religious inspiration not less, but greater than that of the theological atmosphere which he is outgrowing.

The officers for the new year are:

President—Mr. J. E. Williams of Streator.

Vice-President—Rev. W. Hanson Pulsford, Chicago.

Secretary—Rev. Albert R. Vail, Urbana.

Treasurer—Mr. George L. Parker, Bloomington.

Member of the Business Committee of W. U. C.—Rev. Fred V. Hawley, Chicago.

Several Illinois churches, which have been without pastors, have recently secured permanent leaders. Rev. J. M. Darnell, late of the Universalist Church at Owatonna, Minn., has gone to Unity Church, Hinsdale. Rev. Lyman M. Greenman, late of New Brighton, N. Y., has accepted a call to the Quincy Church and will begin his work there on December 7th.

Rev. Curtis W. Reese, late of the Baptist fellowship, has been in charge of the church at Alton since September 1st. Mr. Reese brings an Evangelistic spirit to his work. When the State Conference met at Bloomington, he reported eight new members added to the church roll since September 1st. In connection with his installation he arranged a series of meetings, covering five evenings, with the definite intent of making an impression on the community and of securing new members. This campaign placed ten new names upon the roll. The general theme of the meetings was "The Modern Church and its Teaching." Sunday morning, November 9th, Rev. Ernest C. Smith of Chicago spoke on "Law and Grace in Modern Life." In the evening Dr. Reese spoke on "The Modern Emphasis." Monday evening Mr. Smith filled the pulpit again, his topic being "A Rallying Cry for the Modern Church." On Tuesday evening the same speaker set forth "What is Distinctive in Modern Unitarianism." On Wednesday evening Dr. George R. Dodson of St. Louis spoke on "The Contribution of Unitarianism to Modern Theology." The installation service proper was on Thursday evening, Dr. John W. Day of St. Louis giving the principal address on "Practical Co-operation." The welcome in behalf of the city was given by Mr. Eben Rodgers, President of the Alton Board of Trade, in behalf of the Ministerial Fraternity by Dr. D. R. Martin, pastor of the First Congregational Church in behalf of the congregation by Mr. E. G. Meriwether, a member of the board of trustees, and in behalf of the denomination by Rev. Ernest C. Smith. The invocation was by Mr. Spaulding, secretary of the Y. M. C. A., and the benediction by Rev. G. L. Clark, pastor of the Twelfth Street Presbyterian Church. The whole program afforded a rather striking instance of practical co-operation.

For a number of years the Methodist, Presbyterian and Congregational churches and the Jewish synagogues located in the section of Chicago known as "Lake View" have held a union service on Thanksgiving day. Two years ago Unity Church was invited for the first time to take part in this service. Last year the service was held at Unity Church and this year its minister, Rev. Fred V. Hawley, preached the sermon at this service in the Broadway Methodist Church.

KANSAS.

Rev. Edwin Burdette Backus was ordained and installed as minister of the Unitarian church here on Sunday, October 26th. Rev. Elmer S. Forbes of Boston read the scripture selection and extended the right hand of fellowship to the new minister. Prayer was offered by Rabbi David Liknaitz of Leavenworth, Kas. Rev. Lewis G. Wilson of Boston, secretary of the American Unitarian Association, preached the ordination sermon. He declared that the church must cultivate in the modern man a spirit of reverence, of self-sacrifice, of social enthusiasm and of sanity. The minister elect set forth his purpose as the desire to serve the cause of spiritual religion in the world and to increase its influence among men. This spiritual religion he found to be summed up in the two great commands of love to God and love to man.

Dr. A. H. Sturtevant, representing the congregation, accepted Mr. Backus as the pastor of the church and pledged the co-operation of the church and its individual members to help carry out the high purpose expressed by the minister. Rev. W. M. Backus of Minneapolis, father of the minister elect, gave the charge to his son. He said: "It will be your privilege and duty to remind the proud and arrogant, the lowly and discouraged, that they are men, that the obligations and the possibilities of manhood must be fairly faced. If your ministry is to be a worthy one, love must be the informing spirit." Rev. Ernest C. Smith of Chicago, in the charge to the congregation, reminded the people that this service should be for them as for the minister one of dedication to the highest ideals of life and that the influence of any church in the community must be measured by the lives of its members quite as much as by the sermons of its minister. The welcome to the city was given by Rev. W. A. Powell, D. D., of the Presbyterian church. Dr. Powell brought a gracious appreciation of the fact that though opinions might divide, consecration and moral enthusiasm always unite. To this fellowship of the spirit and to co-operation for all good things in the community he cordially welcomed the new minister.

Altogether it was a beautiful and inspiring service. Both minister and people begin their joint work in a spirit which promises large results.

Missouri.

Rev. Charles E. Witter of St. Louis, principal of one of the high schools at that place, has agreed to supply the pulpit of the Kansas City Church until January 1st. It is hoped that Mr. Witter may become the permanent minister of the church.

Chicago Associate Alliance.

The Chicago Associate Alliance met in Unity Church November 6, 1913, at 11:00 a. m., Mrs. Long presiding. Mr. Charles S. Beals, secretary of the Peace Society, spoke on "The Service of Women in International Peace." He said that woman in part has been the cause of war. Through all the ages she has paid homage to the strength and glitter and pomp of the army and has incited its soldiers to warfare. Among other examples, he gave Helen as the cause of the Trojan War and cited Catherine de Medici as having instigated the massacre of St. Bartholomew. Woman is also the victim of war. The hardship and bereavement which has come to her through the ravages of war and through the loss of those near to her have required more courage and endurance on her part than to have been a soldier on the battle-ground. Woman has been at the same time the admirer and the victim of Militarism. Militarism has retarded the enfranchisement of woman. She has not had the ballot because she has not had brute strength. If she could not fight side by side with man, she should not vote side by side with man.

As woman has been the cause as well as the victim of war, she should more than anyone be interested in peace.

The discussion was led by Mrs. Lyndon Evans who gave some practical suggestions by which woman may help to bring about conditions of peace. The Secretary's and Treasurer's Report was then read and approved. Mrs. Ernest Smith also gave a report of the supper for Miss Buck. This was followed by the regular collection. The Alliance then adjourned to the dining room where the ladies of the church served an excellent luncheon. During the luncheon Mrs. Delano read an interesting letter from Mrs. Abbie A. Peterson of Watha, N. C. Mrs. Peterson is engaged in settlement work for the benefit of the poor—both white and colored—in that section. Her letter was in answer to a request for information concerning her work and its needs. It was decided to present the matter to the different branches and ask for small contributions. Mrs. Fleming also gave an interesting talk on the work of the Young People's Peace Society at La Grange. The number in attendance at the meeting was 74; the collection, $5.19.

Eleanor Johnson Lynn,
Secretary.

SOCIAL SERVICE CONFERENCE.

The second Social Service Conference under the auspices of the Department of Social and Public Service will be held in Boston on Wednesday and Thursday, December 3rd and 4th. The first session will be at half past two o'clock Wednesday afternoon. Rev. Samuel A. Eliot, D. D., will preside. The general subject is "The Social Mission of the Church," and the principal address will be given by Rev. Charles Stelzle, consulting sociologist of New York, on "The Call of the New Day to the Old Church." At the evening session on Wednesday, Rev. Daniel Evans, D. D., professor in Andover Theological Seminary, will preside. The general subject is "The Coming Millions." Addresses will be given by George W. Tupper, Ph. D., on "The Church and the New American," and by Peter Roberts, Ph. D., secretary of the Immigration Committee of the Y. M. C. A., on "The Immigrant in Industry." On Thursday morning Hon. Clarence E. Carr, vice-president of the A. U. A., will preside. The subject of the session is "The Church at Work." The first address will be by Mr. William H. Pear, secretary of the Boston Provident Association. The second address will be by Alexander Johnson, late secretary of the National Conference of Charities and Correction, on the subject "Childhood's Bill of Rights." At the last session, Thursday afternoon, Mr. Elmer S. Forbes will preside. The general subject is "The Church in the Community." There will be an address by Hon. Frederic C. Howe, director of the People's Institute, New York City, on "Our Changing Ethics: The Social Basis of Life." There will also be an address on the topic, "The Church and the City," by Rev. Paul Moore Strayer, minister of the Third Presbyterian Church, Rochester, N. Y.

UNITARIAN CONFERENCE OF THE MIDDLE STATES AND CANADA.

The twenty-ninth Annual Meeting of the Unitarian Conference of the Middle States and Canada was held at the Church of the Messiah in New York City on Nov. 10-12, 1913. The attendance at the Conference was good, especially considering the recent meetings in Buffalo. The program as arranged and printed was carried out in detail and the business of the Conference effectively conducted. According to the Treasurer's report the financial resources of the Conference seem to be in satisfactory condition. Detailed reports of the work of the year were made by the Secretary and Field Agent. The following officers were elected for the ensuing year—President, Hon. Adelbert Moot of Buffalo; Vice-Presidents, Rev. John Haynes Holmes of New York City, Rev. Thomas R. Slicer of New York City, Rev. U. S. B. Pierce of Washington, D. C., Rev. Frederick R. Griffin of Montreal, Ont., Rev. F. C. Southworth of Meadville, Pa., and Mrs. W. C. Gannett of Rochester, N. Y.; Trustees, Mrs. Robert P. Glasgow of Toronto, Ont., Mr. S. R. Jones of Elizabeth, N. J., and Rev. Wm. M. Brundage of Brooklyn, N. Y.; Directors, Rev. Edgar S. Wiers of Montclair, N. J., Rev. Walter R. Hunt of Orange, N. J., and Rev. Elizabeth Padgham of Rutherford, N. J.; Nominating Committee, Miss Emma C. Low of Brooklyn, Mr. Emerson P. Harris of Montclair, and Dr. Joseph Allen of White Plains, N. Y.

As the program of the Conference was taken up those who attended were impressed with the quality of the addresses and the significance of the topics presented. From the very beginning with the Conference Sermon by Rev. Wm. L. Sullivan to the closing address by the same gentleman on the "Missionary Spirit and Prospects of the Unitarian Church" much interest was manifest. The first day of the Conference was given over to the Alliance, when Rev. Merle St. Croix Wright gave a stirring address on "The Forward Movement of the New York League of Unitarian Women and What It Means." This introduced one matter of importance for the future of the work in this district which was frequently and earnestly discussed throughout the session, this is, the matter of acquiring and equipping adequate Headquarters in the city of New York. Those who spoke upon this topic seemed to think it was possible and important to have such Headquarters. At the Directors' Meeting this matter was taken up and the following resolution passed:

Resolved: That this Board of Directors believe that there should be a more dignified, commodious, and central denominational Headquarters in the city of New York, to consist of a Book Room, Secretary's Office, and such other meeting rooms and accommodations as shall be necessary, and that such Headquarters shall be located in the vicinity of Madison Ave., and 42nd Street, and asks the co-operation of the A. U. A. to that end.

On motion, the New York League of Unitarian Women was invited to appoint a committee to co-operate in this matter.

The second day of the Conference was devoted to Religious Education. We had the rare privilege of listening to an address by Prof. George A. Coe of Union Theological Seminary on "The Religious Education in the Home and Sunday School." This was ably discussed by Rev. Florence Buck of Boston. In the afternoon "The Religious Education of Adults" was considered with an address by Prof. Edwin D. Starbuck of Boston. Mr. Geo. W. Brown led the discussion in a lively talk, and others also spoke. The significance and opportunities of such education in and through our churches and Sunday schools and in the homes at the present time was deeply impressed upon all present, and must necessarily resu't in increased effort along these lines.

The Platform meeting on this evening connected the topic of this day with the topic of the next day and embraced three stirring addresses on the General Subject of "The Message of the Church to the Age." (1) To Science and Its Resources, by Prof. Robt. J. Hutcheon of Meadville; (2) To Industry and Its Problems, by Rev. John H. Applebee of Syracuse, and (3) To Democracy and Its Reforms, by Rev. E. A. Rumball.

The last day of the Conference was devoted to a consideration of the relation of the Church to Social Problems. Mr. Alexander Johnson, recently Secretary of the National Conference of Charities and Correction, set forth in telling words the needs of doing away with the schools for crime which the American county jail affords, also the need for adequate methods of dealing with the feeble minded and criminal classes. He gave no solution of the problem, leaving that to the conscience of his hearers, but he spoke with the authority of a man who knows. This address was followed by an able discourse on "The Church and Social Problems in England" by Rev. E. H. Reeman, recently from Hull, England.

The Conference had a rare privilege in listening to an address by Mr. James O. Eagan of Boston, who spoke in the afternoon on the subject, "The Church as a School for Character." In this address it was made manifest that the individual using the church as an instrument has the greatest opportunity for molding moral character in the young by personal contact and relationship. The Conference program closed with a stirring and optimistic address by Rev. A. R. Hussey on "The New Conscience."

It is generally conceded that the Conference was a real success and many expressed satisfaction in the privilege of listening to experts upon questions of so great importance.

In the business meetings of the Conference some necessary changes were made in the Constitution in order to make the working of the Conference more efficient.

During the sessions the following resolutions were presented and adopted:

Resolved: That this Conference set on record its admiration of and reverence for the life, character, and service of Dr. Robert Collyer, whose death on November 30, 1912, marks its greatest personal loss in the year just passed. For thirty-three years minister of the Church of the Messiah, New York City, he

was, during all this period, a leader in the activities of this Conference, a devoted servant of all its parochial and public interests, a beloved friend of all its ministers, officers, and members. A giant in spiritual stature as well as in physical form, a noble preacher of gentle and persuasive speech, a radiating influence of sweetness and light, a saint, a seer, a friend of humankind, Dr. Collyer will be ever remembered among us for our love of him as a man, and our pride in him as one of the bravest, purest, and noblest figures in the history of our cause.

Resolved: That this statement be spread upon our minutes and copy sent to the members of Dr. Collyer's family.

Another resolution adopted was as follows:

Whereas: Colored citizens of the United States in the government service at Washington are being segregated by themselves in the federal departments, on the ground that some white citizens in the same service object to associating, or should not be required to associate with them.

Be it Resolved: That this Conference of Unitarians, meeting in New York City, believe that such segregation has no relation to proper regulation of the public service and cannot be justified as such, but will result in stamping colored citizens with a badge of indignity in the house of government that knows no racial distinctions among its citizens; that such action by the government or by any officer thereof is in open violation of the principles of equality upon which the government stands; that it is unprecedented and incapable of justification by an administration professing devotion to democratic principles, and calls for prompt and effective redress at the hands of the President and all others in authority.

Be it also Resolved: That copies of these resolutions be sent to the President and the Secretary of the Treasury and be distributed to the press.

A further resolution adopted was as follows:

Our attention having been drawn to alleged unAmerican and unConstitutional treatment of the miners and their families in the state of Colorado, we, the members of the Unitarian Conference of the Middle States and Canada, assembled in New York City, hereby request Congress to support a resolution calling for a Congressional investigation into the mining conditions of Colorado.

F. M. Bennett, *Field Agent.*

THE PHILADELPHIA LEAGUE.

The Philadelphia League of Unitarian and Other Liberal Christian Women, held its regular monthly meeting on Thursday, Nov. 6, 1913, at the First Church. The attendance was large and the members were greatly interested in the address of Mr. Henry Wilbur of the Society of Friends, on "The Place of the Bible in the Modern World." A memorial to Mrs. Owen Wester was read by Mrs. Imogene B. Oakly and Miss Hannah Holcomb paid a tribute to the life and character of Mrs. Augusta Foote recently deceased.

Deborah Anne Frost, *Secretary.*

MINISTERS INSTITUTE AT DENVER, COLORADO.

The American Unitarian Association does a great many wise and sensible things, but among the wisest and most gracious has been the establishment of the custom—(we hope it is to become a fixed habit)—of inviting the ministers of remote outposts to gather together now and then for close conference and intimate good fellowship. The scattered prophets of the Rockies and the adjacent wildernesses of Texas were this year the recipients of this grace, and Denver was the place of gathering. There was snow in the streets of Denver, and the temperature was of mountain severity for October, but the temper of the meetings was all geniality and sunshine, and we had a great time. The program was well-arranged, though we wish that some miracle of time's multiplication had made possible more opportunity for the discussion of each paper, without the omission of any.

The meetings opened Tuesday evening, October 28th, with a spirited sermon by Rev. Maxwell Savage of Louisville, Ky., on "Intellectual Honesty." Wednesday's addresses were: "The Preacher's Opportunity," by Rev. David Utter, D. D.; "The Humanized Universe," by Rev. George Gilmour of Dallas, Texas; "God and Modern Philosophy," by Rev. George H. Badger, of San Antonio, Texas; and a "Review of Spiritual Progress" by Rev. Duren H. C. Ward of Denver. Wednesday afternoon there was an informal conference of the ministers by themselves; and Wednesday evening, Rev. Elmer S. Forbes, Secretary of the Department of Social Service of the A. U. A., spoke on the "Issues of Modern Social Service," followed by an address by Rev. Edward Day of Wichita, Kan.

Thursday morning's topics dealt more directly with parish problems. Rev. Thomas J. Robjent of Colorado Springs talked of the "Solution of the Sunday Evening Problem"; Rev. Clarence J. Harris of Oklahoma City discussed "The Winning and Provoking Elements of Liberalism"; Secretary Lewis G. Wilson of Boston, most welcome in our midst, talked of "Unitarian Publicity"; Rev. E. G. Brown spoke of "The Eternal Goodness," and the speaking concluded with an address by Rev. John Malik, of Salt Lake City, on "The Message and Work of the Unitarian Church," which we shall hope to publish in a future issue. Thursday noon the ministers were hospitably entertained at lunch by Rev. and Mrs. David Utter. And it was all worth while—in the eyes of the visiting ministers, at any rate.

TESTIMONIAL TO MRS. HACKLEY.

At a recent meeting of the Trustees of the Hackley School, the following minute was entered into the records:

The Trustees of the Hackley School here record their deep respect for the memory of Mrs. Hackley, who died at the school on September 4th, in her ninety-third year. The

school was founded by her bounty, and her steadfast support has been from the beginning its chief reliance. She made her home at the school, and watched over its development with solicitous care. Her unfailing interest and sympathy have constantly been drawn upon by trustees, teachers, and scholars. The impress of her personality and her purpose will long continue to mold the character of the school and make it the source of sound learning, self-reliant democracy, and deep spiritual impulses. Her associates in this Board are cheered by the knowledge that her last years were made happy by the devotion of many of those whose lives she had helped to shape, and by the widening influence of the school to which she gave not only her money but the best gifts of mind and heart. The trustees will take up the obligations created by Mrs. Hackley's will with grateful confidence and with high resolve to make her wise beneficence increasingly productive of the fruits of wisdom and character.

THE IMPORTANT THING.

We may have all the conveniences of civilization, from running water in the house to moving pictures; we may heap up riches until we cannot measure them. We may accumulate knowledge until we are wise beyond the conception of the present day. And yet if we do not have an appreciation of life itself, have no conception of the use of the things we possess, then all the civilization, riches and learning are meaningless. The problem is for man to keep ahead of the products of his hands and brain, in order that he may be master of them and not they of him. This involves a conception of man as a spiritual being—as something above and beyond the material things which he creates. It is only by so doing that he can truly value the riches dug from the soil or the knowledge gained in the laboratory. We are to be mastered by or to master the things, crude or refined, works of factory or of studio, which man creates. Absorbed in the thing we forget the creator, and in so doing find ourselves unable to truly use the thing created. Man is more than all he does, all he shapes and forms, all he builds and adorns. His is the mission above all to be true to his own spiritual possibilities and destiny.

Today in city, town and country we toil and slave in feverish haste. We sweat blood, we spend days on days in keenest anguish in order to produce. To produce what? Nothing more than mere things, and when these are produced, men stand in awe of the "Frankinstein" they have created, the thing without soul which rules them, and which if they do not obey, kills them. Men are bound to the wheels of toil—day by day—hour by hour they must keep going. If they cease, they die.

We overlook, in our feverish doing, in our insane ambition, that the business of a human soul is to live, to live in terms of the spiritual laws of our being. What does it profit a man if he gains the whole world and loses his own soul? To be a man, to be a woman is to be a being with a large vision, to see one's self in relation to others, to know how to use the things of this world to the glory of human souls. This is the spiritual, the religious life. It is the life of aspiration and endeavor. Absorbed in things, we dry up and wither away. Rulers of things, intelligent users of the results of man's wisdom and toil, we grow into the larger manhood and woman hood. A. L. WEATHERLY.

EDITOR UNITARIAN ADVANCE:

I have prepared a set of slides to illustrate the Unitarian work in the Canadian northwest (and in Dayton to a degree). There are about 60 of them. I shall use them here I think on the 16th of November. After that they are the property of whoever wants to use them, on condition that the parties that use them will pay the express on them from the man that has them before and that the last man that has them, pity him, shall also send them back to me prepaid! There will be a 30-minute talk to go with them; being such a dose as I think best to administer to my patients here in Toledo, it would probably not fit the tender stomachs of many Unitarians. But such as it is, it will be available.

Now, I sent word to Mr. Wilson about this and asked him to make such announcement of it as he thought best. He may have already communicated with you about it. If he has, use what he sends, amended so as to fit the conditions laid down. But I understand that he either had gone or is soon going away on a pilgrimage and I don't want the matter to drop. So, if he has not communicated with you, I wish you would set the matter before your people as you know well how to do. Yours,

43 *The Scottwood, Toledo, Ohio.* G. E. MACILWAIN.

The American Friends appear to have been disturbed by the rapidly extending use of the word "Quaker" as a recommendation for all sorts of articles, including whiskey. They have approached the Legislatures of the States of New York and Nebraska, but without effect, the business interests being strong enough to resist their appeal successfully. The newspapers also, it appears, are almost closed to them. Under the circumstances a Committee of New York Yearly Meeting recommended (says the *American Friend*) that the denominational papers be asked to co-operate in helping the Society out of its undesired monopoly; and to bring home the situation it was suggested that imaginary advertisements might be inserted in Friends' papers, such as the following:—"Quaker Whiskey, Honest as its Name," "Baptist Beer is the Best Boose," "Episcopalian Paint: Covers a Multitude of Sins," "Quaker Lace is a Means of Grace," "Lutheran Looking Glasses give Pious Reflections." This suggestion, we need hardly state, was not approved by the meeting, but the Committee was given power to use such means as seemed feasible in bringing the matter to the attention of other religious bodies, and getting their co-operation.—*Christian Life.*

NEW BOOKS.

BERGSON AND THE MODERN SPIRIT: An Essay in Constructive Thought; by George Rowland Dodson, Ph. D. Boston. American Unitarian Association. 296 pp. $1.35 net.

Dr. Dodson has rendered a most useful service in a most delightful manner. This book is not indeed a thorough-going "Introduction to the Philosophy of Bergson," nor is it intended to be. One making his acquaintance with the great French thinker through this book solely would have but a partial view and an inadequate estimate; and probably would have to change not a little some impressions here imparted before fully comprehending the scope of Bergson's message. Dr. Dodson's purpose is not so much to "introduce" Bergson, in the technical sense of the word, as to give to a multitude of readers not yet very much interested in metaphysics but considerably interested in the problem of life, the impast of this great thinker's transforming impulse of constructive philosophy; and in this he is to no small degree successful. There is much of Dodson as well as of Bergson in the book—and that adds to its value. A genial, optimistic, practical-minded, earnest, ethically alert minister of modern liberal religion is always the speaker; and one cannot help detecting that here and there the direction of Bergson's valorous radicalism is deflected a little to more sunlit and easily gliding paths of spiritual satisfaction than the philosopher's own writing would warrant. But this only to a minor degree. On the whole Dr. Dodson's grasp of Bergson's thought is thorough-going and complete; and his method of interpretation is candid. His points of departure from his master's positions are frankly defined, and his arguments of protest always genuine and weighty, if not always convincing.

But what Dr. Dodson has chiefly done is to make Prof. Bergson's age-transforming impulse of constructive philosophy the incitement of a serious and satisfying presentment of his own interpretation of life in terms of spiritual reality, addressed to the ever-growing class of people who think vigorously and live thoughtfully under modern conditions, but are yet of the average, non-technical walks of life. Some of Dr. Dodson's chapter-headings reveal the method of his forth-setting: "Philosophy and the Average Thoughtful Man"; "Creative Evolution in Real Time"; "The Conception of Life Force"; "Outline of the Bergsonian World View"; "Instinct, Intellect and the Ideally Complete Mind"; ..... "Some Consequences for Practical Life and the Philosophy of Religion"; "Bergson and Ethics"; "Bergson and Pragmatism"; "Bergson and Religion," etc. Dr. Dodson's attitude toward what is called Pragmatism is not sympathetic, and he comes to sharp issue with it more than once. He also takes frank issue with Bergson's attitude toward "Finalism";—not with complete success, as it seems to us. But he helps us to realize with full distinctness Bergson's own attitude of the "Open road" in philosophic method. The new philosophy has no dogmatisms; it is frankly tentative and accumulative in its processes, and Dr. Dodson enters into the spirit of this undogmatic method of truth seeking with genuine wholeheartedness. We believe that this volume will be of great value to many readers to whom Bergson himself might remain a sealed book; and the unescapable merit of Dr. Dodson's writing is a persistent tone of serious, earnest, uplifting, ethically constructive and spiritually kindling optimism.

MISERY AND ITS CAUSES; by Edward T. Devine, Ph. D., LL. D. Schiff Professor of Social Economy, Columbia University; General Secretary of the Charitable Organization of the City of New York. The Macmillan Co. 275 pp. 50 cents.

THE QUEST OF HAPPINESS: A study of Victory Over Life's Troubles; by Newell Dwight Hillis, Pastor of Plymouth Church, Brooklyn. The Macmillan Co. 549 pp. 50 cents.

The Macmillan Company are rendering a distinctive service to thinking people by their series of reprints at a popular price of some very valuable books dealing with ethical and social problems. We have noted "Rauschenbuslis Christainity and The Social Crisis" and others heretofore. In somewhat quaint juxtaposition there have come to us this month these two contrasting volumes of the series. Dr. Devine's book on "Misery and its Causes," is bound to be a classic. It is concrete, practical and explicit. The writer speaks with authority, and deals with precise details gathered from the experiences and investigations of the organization of which he is the efficient head; but the cumulative value of his writing has gospel worth. His chapter headings reveal his method of analysis: "I. Poverty and Maladjustment"; "II. Out of Health"; "III. Out of Work"; "IV. Out of Friends"; "V. The Adverse Conditions in Dependent Families"; "VI. The Justice and Prosperity of the Future." Every friend of progress ought to be familiar with the contents of this volume. It is not dramatic; there is its saving grace. Maudlin sentimentality finds little here to feed upon, and some familiar theories of the causes and the cure of poverty here receive emphatic correction. But a noble idealism is behind all of the writing, and a consecrating conception of social service. Dr. Devine has a prophecy as well as a revelation; and the last chapter is an exalting consummation to what precedes it. "The justice and prosperity of the future is to be the outcome of the partial justice and the imperfect and unequally shared prosperity of the present. Slowly, and with faltering steps, humanity presses onward to the realization of its ideal. Misery is the denial of that ideal, but misery is cast out, here a little and there a little; for the ideal, and not the negation, is forever true and in the end omnioptent." Such are the closing words.

Dr. Hillis' book is another sort of thing. Not "Misery" but "Happiness" is his theme; and he is dealing not with the investigator's details of concrete circumstance but with the preacher's vision of ideal truth. There is

much of the preacher's rhetoric about it, too, and its method is homiletic, unreservedly. Each chapter is introduced by a Foreword in form of a Parable; nearly always graceful, sometimes a bit over fanciful and forced, but generally pertinent and striking; and the discussion of each theme is wholesome and simple. The range of field is wide, the treatment never very profound or startlingly original, perhaps, but always suggestive and helpful. Its tone is one of persistent optimism; its point of view is modern, and what theology appears is human and progressive.

POLITICIAN, PARTY AND PEOPLE: Addresses Delivered in the Page Lecture Series, 1912, before the Senior Class of the Sheffield Scientific School Yale University; by Henry Crosby Emery, LL. D., Professor of Political Economy in Yale University. New Haven: Yale University Press. 183 pp. $1.25 net.

This is a book worth writing, consisting of a series of lectures addressed to a class of students fortunate in hearing them. The "Page Fondation" which made them possible provides primarily for "the consideration of the ethical side of business," and some very pertinent discussions of business ethics have been published by the Yale University Press from previous lecture courses on this foundation. Is politics business? or has business its legitimate points of contact with politics? Well, these are the points which Prof. Emery frankly considers, and the substance of his discussion is wholesome and good. He is well versed in the theory of politics and his recent experience as Chairman of the United States Tariff Board has familiarized him with politics in action. His book, therefore, is doubly of interest and value—his arguments are chiefly for existing political methods with higher ethical standards and greater co-operation between constituent and representative. He makes one suggestion of particular interest:

"One of the things most needed is a kind of clearing house of information on matters of public policy. An organization which could justly secure the confidence of the public in the way of collecting, digesting and presenting impartially for public use the results of the best inquiries into such matters in different states and countries would be of the greatest value to the general public. Some such attempts have already been made in one or two states under an appropriation from the legislature."

THE ROMANCE OF EVOLUTION: and its Relation to Religion; by John C. Kimball. American Unitarian Association. 323 pp. $1.25 net.

John C. Kimball had in him the spirit and the temper of a spiritual knight errant. His personality was full of picturesque originalities, sometimes exasperating, constantly surprising, but on the whole, peculiarly winsome and delightful to those who knew him near at hand. The American Unitarian Association has done well to bring together this characteristic volume of addresses. They present Mr. Kimball on his sunniest side. The title sounds like him. All religion was romantic to Mr. Kimball; indeed all life for him was rippled with the picturesque. His mind was of scintillating brilliancy, and his heart eager to almost romantic warmth on every side. This glowing interpretation of the philosophy of Evolution is of course that of a man whose early manhood coincided with the first ardor of the promulgation of the Evolutionary theory, and it stands on the whole not very much chastened by later modifications of Spencer's great constructive dream of philosophized science, or the enlightenments of modern schools of pragmatic philosophy. Still the most of it remains valid in substantial doctrine, and all of it makes charming reading—full of vigor, imagination, poetry, staunch common sense, and kindling idealisms. It is good to have this abiding memorial of so interesting a personality.

NOTES.

THE HIBBERT JOURNAL for October is full of notable things. Among these are a leading article by Theodore Roosevelt on the "Progressive Party"; "Some Layman's Needs," by Sir Francis Youndhusband; "The Relation of Mystic Philosophy Experience to Philosophy," by Sir Frederick Pollock; "The Free Man's Worship," by Prof. Pringle-Paterson; "Immortality and Competition," by Lord Ernest Hamilton; "The Significance of Non-Evidential Material in Psychical Research," by Charles E. Ozanne; "International Morality," by F. W. Leith Ross; "The Evolution of Social Consciousness towards Crime and Industrialism," by E. H. Jones; "The Historical Trustworthiness of the Book of Acts," by Prof. H. H. Wendt; "Miracles and Christianity," by the Rev. G. W. Wade, D. D., and "The Moral Obligation to be Intelligent," by Prof. John Erskine.

The October number of the HARVARD THEOLOGICAL REVIEW contains: "A Study of the Religion, Theology, and Churches of the United States," by Prof. Karl Bornhausen, of the University of Marburg, Germany; "The Churches and the Prevailing Social Sentiment," by Charles W. Eliot—a most notable article;—"Luther's Development of the Doctrine of Justification," by Preserved Smith; "The Teaching of Ernst Troeltsch of Heidelburg," by Lucius Hopkins Miller; "The Perils of a Safe Theology," by Herbert Alden Youtz; "An Introductory Word on Nietzsche," by William Macintyre Salter; and "The Book of Isaiah," by Kemper Fullerton.

"THE MONROE DOCTRINE, AN OBSOLETE SHIBBOLETH," by Hiram Bingham, and published by the Yale University Press, has gone into a second edition within three weeks of publication. This searching study has caused a national sensation. The author's statement that the Monroe Doctrine in its present form is untenable and founded on false premises is upheld by a startling array of facts. Every well-informed American will have to reckon with his arguments and it is not unlikely that the book will change our future relations with the South American Republics.

The Publication Department of the American Unitarian Association

announces the appearance of the following books for Autumn, 1913:

Minister's Handbook

These books are the product of a competent committee of our fellowship, and contain the material which is essential to every minister in the conduct of his work. The arrangement of the services is most modern, while in fullest sympathy with all that has proved best by established usage. The volume of poems presents the choicest selection from a vast field of material, beyond the ability and experience of the individual student to prepare.

Volume I

Contains services for Baptism, Confirmation, Marriage, Funeral and other occasions, such as Joining the Church, The Offertory, The Communion Service and Benedictions.

Volume II

One hundred additional hymns and poems for Funeral services, grouped according to subject, viz., Life and Death; Resignation-Trust; Suffering-Rest; The Personal Life; Childhood-Youth; The Aged; Short Extracts.

Two companion volumes, 4 x 6 inches in size, bound in black morocco, lettered in gold. In the back of both books will be found sufficient blank sheets for the writing in of other material not found on the printed pages.

Price of each volume, $1.00 net; by mail, $1.04.

Bergson and the Modern Spirit

By GEORGE ROWLAND DODSON, Ph. D.

In Bergson Dr. Dodson sees the appearance of a new star of the first magnitude in the firmament of thought. The Bergsonian conception of evolution is expounded with a discussion of its necessary implications for ethics and religion. In the divinations of our great modern poets we find a confirmation of the vision of life which the philosopher has strained the resources of the most wonderful prose speech to express.

304 pages; $1.35 net; by mail, $1.48

The Supreme Reality

By SAMUEL R. CALTHROP, L.H.D.

In this volume the Pastor Emeritus of the May Memorial Church of Syracuse sums up the supreme reality as the universe itself. The product of a ministry of 53 years, it is the expression of his faith, dedicated "To all who have longed to adore infinite love and right and truth; who have sought and have not yet found." It is written for plain men and women, in an effort "to show them that with the aid of science they can know much more about the universe than they now think possible.

195 pages; $1.00 net; by mail, $1.10

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